A MISSIVE OF CONSOLATION: SENT FROM *FLANDERS*, TO THE CATHOLIKES OF *ENGLAND*.

Luc. 21. 19.
In patientia veſtra poſſidebitis animas veſtras.

1 Cor. 1. 18.
Verbum crucis pereuntibus quidem ſtultitia eſt: iis autem qui ſalvi fiunt, id eſt, nobis, Dei virtus eſt.

AT LOUAIN,
Permiſſu Superiorum.
An. 1647.

A preface to the Reader.

After Nehemias *had informed himself of the men of* Juda, *that came from his country, of the state of his brethren remaining in the land, and heard that the remnant left in the Province were in great affliction and reproach, he mourned and lamented their case with so sensible an affection, as the sad tincture of his heart had so much discoloured his face, that it seemed to have an unsuitable dye to his office of* Cup-bearer, *in the King* Artaxerxes *his presence, though God designed the drawing great light upon his nation, from out the darknesse of his looks.* 2 Esd. 1, 2.

This allusion me thinks may be well fitted to this Mission *of my thoughts into my country; for upon the relations of some of our refugiat brethren, comming out of our country, of the great affliction and reproach which the remainder of them groane under, and of the demolishment of the walls of spiritual* Jerusalem, *I may without affectation, avow the having wept and mourned many*

dayes in the ſight of my Maſter, and I may owne the honour of being a Cup-bearer *to ſuch a* King, *as is* Soveraigne *of all our ſuffering brethren, and he needed not the ſymptomes of my face, for the indication of my heart, but knew my ſorrows to import a ſolicitation of relief for my diſtreſſed country; and ſo of his own firſt gratious motion, propoſed the ſending me into the land, with a greater* Commiſſion *then I durſt have pretended, which is, the bringing this his* Mandat of conſolation *& proviſion from him, to repaire the* Temples *of the* holy Ghoſt, *which may be ſhaken by the battery of this perſecution; for humane Nature in extreame preſſures, is very apt to call out with* Job, what is my ſtrength that I can ſuſteine it, or what is my end that I ſhould doe patiently? *but I hope in God, all ſuch queſtions will finde ſatisfactory anwſers, from our compaſſionate* Prince of peace, *in the contents of my* Commiſſion; *concerning which, I may ſay ſincerely, my mind did at firſt make to our* great King, *rather the anſwer of* Moſes, *then the ſuit of* Nehemias, *for I was much more inclined upon the firſt ſuggeſtion to me of this*

Miſſion,

Miſſion, *to anſwer* I beſeech thee Lord, Exod. 4.13
to ſend whom thou wilt ſend, *then to propound unto the* King, *the ſending of me unto my* Nation *upon this great deſigne, but when I had my owne ruminations, turned into an order, from ſuch a mouth I ought to account, as an Organ of Gods voice to me, me thought I heard this Command,* Goe Exod. 4.14
on and I will be in thy mouth, and will teach thee what thou ſhalt ſpeak, *ſo that it is the hand of* Obedience, *that hath moved my pen into the motion of a ready writer.*

Nevertheleſſe, after this Injunction *iſſued by the* ſpirituall Court, *unto which I deferre all my owne conceptions, I put in this* plea, *for a ſuſpenſion of the* Order, *which may be as pertinently imparted unto you, in reſpect of your reading, as it was ſuggeſted by me, in regard of my writing this* Treatiſe; *this it was, that God had long ago ſet open a* Granary *of this ſpirituall food, by the hands of a charitable* Joſeph, *in the time of the firſt famine, that came upon the land in this kind, and this* Magazine, *intitled* an Epiſtle of Comfort, *ſtands open and acceſſible to the whole peo-*

ple, and containeth sufficient provisions, respectively to the exigences of all conditions; so as this Missive of Consolation, which seemeth but an overlay of the same Mettall, might rather seeme an exuberancy of Zeale, then an exhibition of a requisite supply.

To this my demurre, I have beene answered, that the spirituall appetite of sick man, which is your present estate, must be treated, as the corporeall, which is not excited by familiar, though the best diet: novelty in these cases is often requisite to introduce nourishment; to which reason I did acquiesce, considering indeed that if Authors had not still the curious infirmity of Readers, to justifie their labour, in melting and casting of old matter into new formes and figures to attract curiosity to lecture, even the best spirits of our dayes, needed not faile out of their studies, to venture upon new discoveryes, since the whole intellectuall Globe of Christianity hath been long since inhabited, and perfectly cultivated, by the plantations of excellent Authors: But the nature of man considered, I may rather feare the finding too many sick fancies in

these

theſe evill dayes, longing for variety of comfort, then doubt that this new transfiguration of it ſhould prove redundant to your minds, as already filled with the precepts of Catholique Conſolation. *Wherefore I may hope the newneſſe of this worke may reconcile you to the prejudices of ſome novelltyes you may meet in it, as the ſtrangeneſſe of ſome words, and the errours of a ſtrange* Preſſe; *but ſince theſe thoughts are addreſſed to ſuch as are not likely to proſecute the rigour of the law againſt them, for having taken their character beyond ſea, and returning into* England, *to aſſiſt their countrymen by their faculties, I need not much ſeeke protection for the illegall and queſtionable points of the* impreſſion.

And ſurely conſidering a ſtrange tongue, put into the mouth of the Preſſe, *a little ſtammering may be tollerated, ſpecially, when the* Errata's *you will finde here, are of a much more diſpenſable kind, then thoſe we finde in your Country* Preſſes; *ſo that even the errours you ſhall meete in theſe leafes, may ſerve towards the deſigne of this worke, of recommending patience to you, while the errours of* Engliſh Preſſes *miniſter unto*

you provocations, and as I had ſome paine, to make this forraign Mouth ſpeak Engliſh, ſo if I have taken ſome liberty in making Engliſh ſpeak ſometimes forraigne Language, I may be allowed this licenſe, in compenſation of the other part of my conſtraint, eſpecially when I may pretend to the curteſie of a ſtranger, in this point, of excuſing ſome Out-landiſh accent in my tongue, having beene nurſed with many ſeverall milks, and ſucked but little at the breaſts of my Mother; but for that milk, which I have drawn from the breaſt of my ſpirituall Mother, the Roman Catholique Church, *I hope in God there is none of that, turned or ſowered by any novelty paſſing through my pen; for this matter can have no ſo ill recommendation as novelty, and variety in this kind were a very ſuperfluous preſent to you in theſe times; wherefore I humbly refer every line, drawn by my pen, to the rule of the moſt holy meaſures, of the* Catholique Church, *and account this religious deference, as the* ſalt *of the* Sacrifice, *which is no leſſe requiſite then the frankincenſe, to give it an odour of ſweetneſſe.*

I ſhall therefore ſend my part of this

work,

work, juſtified with this proteſtation *of the* Prophet Jeremy, ego non ſum turbatus, te paſtorem ſequens, & diem hominis non deſideravi tu ſcis; *for they who have given all their dayes to God, are ill adviſed, if they pretend any part of the aſſignment of their exchange, in the night of this Age, or in the vapours of the breaths of Men, and thoſe of our function, that affect much a returne of humane praiſe, from the offices of their vocation, may be ſaid to burn their own fingers while they are lighting the Candleſtick of the* Temple; *therefore my addreſſe of this* Miſſive *ſhall be*

Jere.17. 16. I am not troubled following thee the Paſtor, and the day of man I have not deſired thou knoweſt.

Non nobis Domine non nobis, ſed nomini tuo da gloriam.

An Introduction to the following Diſcourſe.

WHen Saint *Paul* (our Chriſtian *Hercules*) had enumerated ſo many of his private labours, as one might have thought a *non plus ultrà* might have been ſet up upon them, he ſeems as it were to ſlight all thoſe ſo excellent works, and to eſteem all perſonall preſſures, but as the out-works of *charity*; and ſo quitting *ea quæ extrinſecus ſunt*, when he will glory in the ſtrength of his *charity*, he ſetteth it out in his care and ſolicitude for the *Churches* diſtreſſes, and ſo maketh *Quis infirmatur, & ego non infirmor? quis ſcandalizatur, & ego non uror?* the verticall point of the *Pyramide* of his ſuffering, and acting *charity*, which remaineth as an entire monument of his glory, after the ruine of all theirs, whoſe perſecutions erected it, and raiſed it to that ſublimity of virtue.

2 *Cor.* 11. 13.

Nothing beyond.

Thoſe things which are extornall.

Who is weak and I am not weak? who is ſcandalized and I am not burnt?

And if our *Charities* have ſuch an analogie with S. *Pauls*, as our vocations have, and our zeale beare as much ſimilitude to his, as the face of our preſent times doth to his dayes, our part, which ſeemeth off from the publike ſtage of perſecution, may be admitted as the moſt ſorrowfull and diſtreſſing of all other; for ſurely all exteriour burthens are lighter to our ſenſes, then an interiour ſolicitude in a publike concernment is to our ſpirit, eſpecially when it is in relation to the paſſions of the *Church* of *Chriſt*.

Solicitude of the Church.

And this is our caſe, who have *ſolicitudinem Eccleſiæ* impreſſed upon our ſpirit, in an indelible character; ſo as there is none of your brethrens weakneſſes, that doth not make an impreſſion, as the *Spouſes ſeale* upon our heart, and upon our arme. And it may be, the larger our priſon is, the ſtraiter the preſſure of it proveth unto us, as it is a reſtraint upon the exerciſe of our funſtions, in conſolating and miniſtring perſonally to you, in this your *fiery tryall*.

Cant. 8.

Wherefore our hearts being exempt from this ſeparation,

tion, they take fire at the flame you are in, and profesſe, that none of you are ſcandalized, with whom they doe not burne; inſomuch, that the ſparkles of that fornace you are in, fly even through the ſea upon us. For every report of a freſh vexation ſalne upon you, raiſeth and sharpneth the ardour of our fellow-feeling of your tribulations; ſo that we may ſay with the *Spouſe*, *Aquæ multæ non potuerunt extinguere charitatem, nec flumina obruent illam*, ſince the fire of your temptations and tryals in *England*, paſſeth over ſeas, and burneth us in *Flanders*, and there is no matter ſo apt to take and entertaine this flame, as our holy *unction*.

Cant. 8.7. Many waters cannot quench charity, nor ſhall floods overwhelm it.

Deſiring therefore much to write you ſome news for your comfort, in theſe times wherein the want of Prieſts among you is none of your leaſt afflictions, I will tell you, there is none of you which have not a kind of character of Prieſthood upon you, being all obliged to offer up ſpirituall hoaſts of reſignation and ſelf-relinquiſhment, and to lay all your naturall ſenſes and apprehenſions of your ſufferings upon the Altar of the *Croſſe*, in adoration of Gods deſigne upon you; and thus in conformity to *Chriſt*, you are to become your ſelves both the *Prieſts*, and the *oblations*. For whiles your hearts offer up your ſelves and your ſubſtances to Gods holy judgements, your ſoules exerciſe a kind of office of Prieſthood upon your bodies and goods, which are the materiall part of the *oblation*; and by this conſecrating of your ſufferings, they who would exterminate *Prieſthood* in *England*, ſhall conſecrate as many of theſe *Prieſts*, as they lay their perſecuting hands upon; and as they deſpoile you of your fortunes, they furniſh you with the fatter *victimes*, in the function of this your holy *Prieſthood*, of offering up theſe *ſpirituall hoaſts, acceptable to God by* JESUS CHRIST.

1 Pet. 2. 6.

Pſal. 4. Sacrifice ye the ſacrifice of juſtice, and hope in our Lord.

Take therefore this order from the *Pſalmiſt*, *Sacrificate ſacrificium juſtitiæ, & ſperate in Domino*; and by this your meritorious exerciſe of *Catholike* Religion, you ſhall find, I hope, leſſe want of the Miniſtery of our reall Prieſthood among you, which may be thus ſupplyed, even by your owne neceſſities, while you make of all

all your deprivements, matter of ſanctification, by your faithfull acceptance of them; and by this diſpoſition, you enter into thoſe holy Orders of *Sacrificers*, which Saint *Paul* gave the Primitive *Chriſtians* in your caſes, while you exhibit your bodies a *living boaſt, holy, pleaſing to God.* Rom. 12. 1

Nor doth this kind of ſpirituall ſacrificature, claime a leſſe precedent then even the Sonne of God; for theſe were part of the daily Sacrifices he offered his Father while he was upon the earth, his privations, incommodities, and deſtitutions, his not having ſo much as a houſe to put his head in, was in this kind his daily evening ſacrifice, and theſe his quotidian ſufferances, did continually mediate and interpeale for our remiſſions. You may therefore now be ſaid to be ſucceſſors of this *Prieſthood* of *Chriſts* life, which is, as I may ſay, a third kind of Prieſthood *Chriſt* inſtituted by his life, differing from the old of *Aaron*, and that of the order of *Melchiſedec*; for it is an offering up to God, the want of bread and wine, for a ſacrifice of ſelfe-reſignation. For why may not *Chriſts* hunger and thirſt, and his other wants and exigencies be fitly ſaid to have inſtituted this holy order of *ſelf-ſacrificing* and offering up all our temporall diſtreſſes to Gods pleaſure, in conformity to this quotidian *oblation* of *Chriſts* life? ſo as thoſe of you, who are not called to that ſacerdotall function which *Chriſt* exerciſed in his death, when he was both Prieſt and Sacrifice, (ſomewhat like whereunto many of us, have happily by the grace of God, been admitted by Martyrdome) ſeem all called to this holy order, conſecrated by his life, of relinquiſhing all temporalities, and offering up your daily diſtreſſes, as *ſacrifices* to the glory of God and his *Church.*

And we, who in all humility may ſay, *Pro Chriſto Legatione fungimur*, being ſuſpended by the violences of theſe times, from the execution of our *commiſſion*, ought by all the meanes feaſible, ſeek to tranſport our diſcharges to you; and ſince we cannot import our duties *in ſpecie*, I have deſired by Gods motion, to make thus over to you, ſome little parcell of our debt. 2 Cor. 5. 20 *we are Legats for Chriſt.*

Saint

Saint *Paul*, when he was poorer then we, gloryed, that being needy he enriched many, & having nothing he poſſeſſed all things, and the wealth he tranſmitted by his letter to the *Corinthians*, was this coyn of the ſtamp of the *holy Spirit*, *much patience in tribulations, in neceſſities, in diſtreſſes, in ſtripes, in priſons*; theſe were the revenues of the *Primitive Chriſtians*, who let out all their eſtates to their perſecutors for this Rent (Saint *Paul* was ſo well paid in) of *ſuperabundo gaudio in omni tribulatione*. We then (who are Saint *Pauls* heires in his office, though not of his perſonall eſtate of grace) may likewiſe lawfully aſpire to that benediction of enriching others, while we our ſelves are needy and indigent.

2 *Cor.* 6.

I doe abound exceedingly in joy in all our tribulation.

To make then a convenient preſent for you in theſe your neceſſities, I may open the tombes of the *Martyrs*, and *Primitive Chriſtians*, where ſo much of this ſpirituall treaſure is incloſed, and draw out from their rich lives and examples a plentifull ſupport for your vertues, in all the oppreſſions of your fortunes; for Gods providence is ſuch towards the reliefe of his neceſſitous children, as all the wealth which the *veſſells* of *election* had in them when they were temporally caſt away, is not loſt, but rather reſerved expreſly for the ſucceeding exigences of other times, deſcending upon the ſtreame of the *Churches* traditions. And thus out of the *wracks* of *Martyrs*, the *chaines* of *Confeſſors*, and the *Teſtaments* of the *Fathers*, the *Church* maketh a vaſt treaſure of perſwaſion, and exemplarity; which duly conſidered, I may out of this bleſſed ſtore, preſent you with ſufficient exhortations to patience and longanimity in your preſent practices of true *Chriſtianity*.

It is the nature of man, in any private affliction, preſently to look over the ſingle table-book of his own conſcience, to try, if by the collation of his actions with his ſufferings, he can make a congruous connexion of the ſenſe of Gods juſtice out of his faults, and his penalty put together. And in common calamities, we ſtraightwayes reſort to all the *Church* and *State-Books*, that lye open to our memory, and revolve them ſtudiouſly, to make

make this coherence between the occasion and the imposition which lieth upon the publike; And when we find nothing satisfactory upon this inquest, then by busie retrospection into the Annals & records of times, we set our thoughts to find out a coherence in the present sentence of God, with the precedent irritation, and (though a long *Parentheſis* might seem to break off the references between the one and the other) we study to make a connexion of the sense of the antecedent causes, with the emergent consequences, and we are so fond, to satisfie our reason in this (which seemeth a propriety belonging to it) as we are apt to admit great incongruities, in the collations of times, to make good our sorting of causes to their effects, thereby to joyn any probable coherence between our provocations, and our punishments, because it is some recreation to the pride of man, even in the time of his penance, to be able, as he presumeth, to read the hand-writing on the wall (though it be his owne sentence) after the weighing of Gods provocation.

But there are some, who (it may be) do sincerely make this enquiry with the *Psalmist*, of *Domine illumina tenebras meas, ut sciam quid deſit mihi*; and such a search sometimes findeth ease in the disquisition of the reasons of Gods judgements, when it enquireth not into the equity of them, but pleadeth for some light, to facilitate a correspondency to Gods designe upon us; but when it is curiosity that rangeth to retrive the order and connexion of causes to events, then commonly this agitation proveth the most laborious part of their perplexity, when they are so earnest in the Pharisees *Quousq; animam noſtram tollis? dic nobis palam*; this desiring God to speak plainer to us, is a familiar unmannerlyneſſe in our nature. And thus we intricate our minds the more, by this stirring and winding our thoughts about, in this maze of co-ordination of causes and consequences in the changes of times, and dazle our selves very commonly in that inacceſſible light, where *Gods providence* resides inseparable from his *eſſence*.

Psal. 38. *O Lord illuminate my darkneſſe, that I may know what is wanting to me.*

And I may well presume there are of both these sorts of solicitudes amongst you, and that some with a reverend

rend zeale to Gods juſtice, mixed with a naturall deſire of ſome refrigeration in the ardours of theſe times, do call with the holyeſt of Kings, *uſq; quo Domine?* and others, in ſome more humane impatience and eſtuation of ſpirit, doe cry out with *Job*, *Indica mihi, cur me ita judicas.*

Pſal. 88. 47. How long O Lord?

Job. 10. 2. Tell me who thou judgeſt me ſo.

The meſſage ſent to the *Angel* of the *Church* of *Smyrna* in this ſame exigence, may be well divided into an anſwer, to both theſe interrogations. To the firſt, which may be an humble ſolicitation of relieſe, this part ſeemeth to belong, *Dicit primus, & noviſſimus, ſcio tribulationem tuam, & paupertatem tuam, ſed dives es;* becauſe patience and conformity to Gods order, in all his impoſures on us, is a more reall treaſure, then any wee can be deſpoiled of, by the worlds pillaging. And to the laſt, which may be a more anxious petition, this other part ſeemes to be a pertinent reference, *Nihil horum timeas quæ paſſurus es: eſto fidelis uſq; ad mortem, & dabo tibi coronam vitæ.* This may ſilence curioſity, in the demand of the cauſe, or the limits of our affliction; ſince it ſetteth the terme of our fidelity in ſuffering, no neerer then the end of our life; ſo as being enjoyned not to ſeek an exemption untill our death, we ſhould enquire no more why we ſuffer, then why we live. In conformity to this principle, God hath been pleaſed to ſuggeſt to me the preſenting you this animadverſion, which may ſolve the difficulties of many controverted points in our weak nature concerning affliction, namely, that you are to ſtate your caſe, as entred into 3. *Covenants* of *ſufferance*, out of any of which, I hope in God, there is not any of you would agree to be ejected, even upon this contract, of being raiſed from *Joſephs chaine* up to his *chariot* and dominion in *Ægypt*. The *firſt* is, as you are *men*; the *ſecond*, as you are *Chriſtians*; and the *third*, as you are *Catholiques*.

Apoc. 2 9. I know thy tribulation and thy poverty, but thou art rich. Fear none of thoſe things which thou ſhalt ſuffer, be faithfull untill death, and I will give thee the crown of life.

A MISSIVE OF CONSOLATION.

Chap. I.

Of the Covenant *of Suffering, as* Men, *the Sonnes of* Adam.

TO the first *Covenant* of ſufferance you know we all give our voice, by a naturall inſtinct, before we have ſcarce enjoyed ſo much as light for it; and our eyes may be ſaid to ſet their mark to it, before we are able to ſet our hands to this article of eating in the ſweat of our browes: for our eyes pay their ſweat, which is their teares, for what we

taſte, even before we be able to receive bread for it; and as we grow into a ſtate to ſet our hands to the *Covenant* of labour, we know there is ſcarce any thing we reliſh much, that doth not coſt us ſweat and contention; nay we are of ſuch a conſtitution, that we can have no kind of delectation, the which ſome want and ſuffering muſt not precede, to affect us with the guſt of it. So as we are ſentenced to pay a great Fine of Pain before-hand for all thoſe fleeting and tranſitory pleaſures, which at beſt doe but run over our ſenſes, and ſo paſſe away, and leave them againe in their drouth and privation. And moſt commonly, the advance of all our paine and paſſion, rendreth us nothing of what they negotiate. So as a man, when he looketh upon himſelfe in the beſt reflexes his temporary wiſhes can make him, ſhall find this brand and ſtigmate of *Adam* upon his forehead, *In ſudore vultûs tui veſcêris pane.* And this is a mark which God ſtamped upon *Adam*, of another kind of ſignification then that he ſet upon

Gen. 3. 19. Thou ſhalt eate in the ſwear of thy brows.

upon *Cain*, for this directeth all things that occur to man in this life, to ſtrike him, and wound his temporall eſtate in ſome kind or other; inſomuch, as all the creatures do in their ſeverall manners execute this ſentence upon the ſons of *Adam*, not allowing themſelves to be enjoyed by them, without ſtinging them in ſome ſort, either with the anxietie of their appetite to them, preceding fruition, or the diſtaſte of ſatiety following it, or with the vexation of a deprivement of them, during the ardour of their affections to them. So as we may well ſay, that every thing we finde now, aſſaults our felicity in this life, in ſome ſort to kill it, and to revive to us the memory of our *Covenant* of ſufferance we entred into as ſoon as we entred into light. For which reaſon, the [a] *Wiſeman* proclaimeth elegantly the tenour of it, ſaying, *Occupatio magna creata eſt omnibus hominibus*,

[a] *Eccleſiaſticus* 40. 1 Great travell is created to all men, and a heavy yoke upon the children of Adam, from the day of their coming forth of their mothers wombe, until the day of their burying in the mother of all; their cogitations, and feares of the heart, imagination of things to come, and the day of their ending, from him that ſitteth upon the glorious ſeat, unto him that is humbled in earth and aſhes.

jugum grave ſuper filios Adam, à die
exitus de ventre matris, uſq; in diem ſe-
pulturæ in matrem omnium, cogitationes
eorum, & timoris cordis, adinventio ex-
pectationis, & dies finitionis: à reſidente
ſuper ſedem glorioſam, uſq; ad humiliatum
in terrâ & cinere.

Neither need we look back upon the defaced images of all conditions, in the dead prints of ſtory, we have ſuch living figures of them before our eyes, as muſt needs imprint upon our thoughts a lively character of the deplorable ſtate of all mortals: Whereby out of the ruines of thoſe houſes, whereof you lament the demoliſhments, you may pick up ſome materials, to build in your minds this frame, of the inſtable conſtructure of the greateſt ſtrengths of humane happineſſe; and thus your friends may in their fall ſome way ſupport your vertue, and your patience, when you conſider how incident it is to the viciſſitudes of this world, to expoſe unto us that changeable *Scene*, whereof *Solomon* reporteth this to us, *Vidi ſervos in*

Eccleſ. 10. I have ſeen ſervants upon horſes, & Princes walking on the ground as ſervants.

equis,

equis, & principes ambulantes ſuper terram quaſi ſervos. And in ſuch capitall Letters as theſe you may now read the articles of the *Covenant* of ſufferance, which man is engaged in, whereof *Job* maketh a manifeſt, is ſigned even by all the Princes of the earth, for we find this under their hands, in all records of them, in ſome part of their lives, *Homo natus ex muliere vivens brevi tempore, repletur multis miſeriis.* In ſo much, as after man by ſinne had made miſery for himſelfe in this life, it ſeemeth a mercy of God, to have joyned death with it, before which, even the light of nature is ſufficient to ſhew the *Philoſophers*, that none can be counted happy. And in order to this proofe, we may remarke, that he who firſt abuſed death by imploying it to make ſinne, was thought worthy of no leſſe a puniſhment then the protraction of life, which he had made ſo afflicting by his fearing to dye; and thus he was made his own torturer, by the ignorance of the evill of life, and of the good of death, which he had ſo much

Job 14 1. Man born of a woman and living a ſhort time, is repleniſh'd with many miſeries.

demerited the knowing of, for his brothers goodneſſe, was thought worthy to be quickly relieved by death, and his malice, was adjudged to the paine of apprehending it, and to the ſupplice of a long life. With good cauſe then may this be well reflected on, that the firſt vertuous and godly man was quickly removed out of this hedge of thornes his father had ſet, and re-conveyed towards *Paradiſe*; and the firſt impious murtherer, was ſentenced to live in the pungencie and aſperity of theſe pricks and bryars of the earth. But yet ſuch is Gods Wiſdome, as he can extract medicines out of all the Brambles & thiſtles our earth is overrun with, and miniſter them to our infirmity; for he applieth even thoſe griefes and ſorrowes which ſinne introduced to the expulſion of ſinne it ſelfe. So as this is an operation, worthy of Gods invention, by the labour and exerciſing of the body to enlarge the freedome of the ſoule, even by this unfortifying of her priſon, in which ſhe is kept the cloſer, the ſtronger the dele-

ctation

ſtation of our ſenſes groweth upon us. Therefore the diſtancing of the conveniencie of the fleſh, dilateth the commodities and freedome of the ſpirit; ſo as it is a divine artifice, which God uſeth, by hanging weights of ſufferings and preſſures upon our ſenſes, to wind up rather then to clog our ſpirits, which are the motions, and reſorts of the whole frame; and in probation of this experiment, *David* ſaith, *In tribulatione dilataſti me.* *Pſal.* 4. 1. In tribulation thou haſt inlarged me.

And it is moſt obſervable, that God miniſtred this receipt (drawn out of thorns) to all thoſe ſonnes of *Adam*, whoſe minds he meant to purge, and clarify; For all the holy *Patriarks*, tooke this deterſive potion of bitterneſſe and affliction in this life; and it deſerveth our attention, to note, how the neerer the time drew to the manifeſtation of the *Son of God*, (who was deſigned the *man of ſorrow*) the paſſions of Gods children grew the bitterer, and the ſharper. For the *Patriarks* were exerciſed by divers mortifications, which were

not capitall, they ſtaid upon the diſtreſſes of their life: ſome of the *Prophets* as they approched to this fullneſſe of the time of paſſion, taſted, by anticipation, of the cup of death, in which they were all but figures of *Chriſts* cup-beares, as *Eſay*, *Jeremy*, *Zachary*, and others, and ſo thoſe ſufferings, which in time were the leaſt diſtant from Chriſt (as thoſe we find recorded in the *Maccabees*) came alſo the neereſt to the horror, and acerbity of the paſſions of *Chriſt* and *Chriſtians*, for they went not ſtraight to death, but turned about, to take a compaſſe of tortures, to make death bitter to thoſe they could not make it terrible; as you may read in the execution of the mother, and her ſeven children; The very dawning of the day of paſſion, which was comming on, gave them this light of fortitude.

2 *Mach* 7.

It ſeemeth this weight of ſufferance, and ſorrow was allwaies in ſo naturall a motion upon the children of God, that it moved the faſter, the neerer it came to the centre, The

man

man of ſorrow, who being the Sonne of God by nature, was the centre of all the ſonnes by grace and adoption; and therefore all the bloody ſacrifices of the law of nature, and ceremoniall, tended and pointed to him, as their laſt term and direction; in order whereunto S. *Paulinus* ſticketh not to ſay, that *Chriſt from the begining of all ages ſuffereth, and triumpheth in all the Churches perſecutions*; in *Abel*, he is killed by a brother; in *Noah*, he is derided by a ſonne; in *Abraham*, he is a pilgrim; in *Iſaac*, a victime; and in *Jacob*, a ſervant; in *Joſeph*, he is ſold; in *Moſes*, left a derelict; in the *Prophets*, he is ſtoned, ſtarved, and vilified; ſo as all the lines of holy paſſions, drawn from the circumference of all ages, tend, and reſort to this centre of the *man of ſorrow*, *the Lamb of God*, ſlaine from the begining of the World.

Theſe evidences may prove unto us cleerly enough the firſt bond, or *Covenant* of ſufferances, we are entred into as *men*; (and even in that notion we ſeeme to be implicit *Chriſtians*, ſince

ſince he who ſuffered ſufficiently for all, maketh all virtuous affliction referrable to him;) It had been very eaſie for me to have exhibited a more preciſe maniteſt of this our firſt deſignation to ſufferings, under the notion of men, there are ſo many excellent draughts of it ſtamped by the *moraliſts*, or *naturaliſts* of all ages; but I choſe to deflect a little from the letter of the text, that I might make the inferences, rather ſtrongly uſefull, then critically uniforme; and therefore as I have already ſtepped beyond the out-court of the *Gentiles*, into part of the *Temple*, I will not call back to *Philoſophy*, to borrow any demonſtrations of this *Principle*, wherein the proofs are ſo accumulate, as all ſects of *Philoſophers* which differ ſo much, concerning the point of the good mans life, concur in the confeſſion of the multiplicity of the ills thereof. But I ſhall not, as I ſaid, walke aſide into the gardens, and flowry beds of the *Gentiles*, becauſe I conceive it more proper for your ſtate, to have ſome wholſome confection

confection to take, then a noſegay of the flowers of *Philoſophy*, to ſmell to only, in theſe unhealthful times; for the the large contemplation of miſeries of human nature, is not a *receipt* direct, and expreſſe enough, for your preſent exigencies, for that is but as it were a good ayre of meditation, that may be ſufficient for ſuch as are but in light ordinary indiſpoſitions of fortune, but your diſtempers require ſome more forceable application of comfort, by taking into your minds, the ſtrongeſt obligations to patience, and longanimity. I will therefore paſſe on, to the other two aſſignments of ſuffering, which are upon you, as *Chriſtians*, and as *Catholiks*, and leave this our ſingle humanitie ſealed with *Jobs* ſignature, *Caro ejus, dum vivet, dolebit, & anima ejus ſuper ſemetipſo lugebit.*

Job 14.22. His fleſh while hee lives ſhall have ſorrow, & his ſoule ſhall mourn upon himſelf

Chap. II.

Of the Covenant *of ſuffering as* Chriſtians, *the ſonnes of* Chriſt.

VVHat we have ſaid of our firſt obligation, may well extenuate all we are bound to ſuffer by the ſecond. For when we behold the infelicity of our condition, as we are men, we may well wonder more, that we were preferred to be *Chriſtians*, then that we are continued to be ſufferers. For ſure, if *God* had conſulted with *Adam*, after he ſaw his owne nakedneſſe, and the annexure of all the miſeries thereunto, whether he ſhould have bowed the heavens, and have come downe, to repaire this his ruinous condition, by inveſting his miſerable humane nature, he would have anſwered with the humble *Centurion*, *Domine non ſum dignus ut intres ſub tectum meum, ſed tantum dic verbo & ſanabor,*

Mat. 8 8. Lord I am not worthy that thou ſhouldſt come under my roofe, but only ſay the word and I ſhall be healed.

bor, ſeeing he, who made all by one word could have redintegrated *Adam*, with a word, remaining in the ſimplicity of his divine nature, without the *Word* being made *fleſh*; and being as it were, unmade himſelfe (as the *Apoſtle* warrants us to ſay) by taking that fleſh upon him, which was become, as it were, mans priſon, ſo farre was it from being worthy to be the receptacle of God.

When we conſider then, how God choſe this way of commiſerating our nature, not to purge it, by his power, but even by the very infirmity thereof, by taking the paſſibleneſſe of it upon him, we cannot deny, the ſuffering part to be the moſt beneficiall property of it, ſince God made uſe of that only for the reſtauration of it; wherefore, the feeling that portion of humane nature upon us, which is the moſt ennobled by Gods election, and preference, cannot rightly be accounted a prejudiced condition; whereupon we may conclude, that the bleſſing of being *Chriſtians*, may eaſily reconcile

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us to the obligation of being ſufferers; for what can be the reaſon why *Chriſt*, when by his paines he tooke away the ſting of ſinne, would not alſo take off the points of ſufferings in this life, which are but thorns of that plant, but becauſe his paſſions had infuſed ſuch a quality into our pains, as might produce this ſtrange effect in our nature, to make our root the leſſe capable of bearing fruit, by the excreſcence, and growth of theſe ſprigs out of it. For temporall affliction ſpringeth out of ſinne, as out of the root thereof, and nothing drieth up, and infecundateth ſo much the radicall, fructifying vigor of this roote, as the ſpringing up of temporall miſeries and diſtreſſes; ſo as the fruit of ſinne which is death, is killed the ſooneſt by the fertility of ſufferings in this life.

Since *Chriſt* hath then by the vertue of his Crown of thornes imparted this faculty to the aſperities of our life, of taking off the growth, as his did the guilt of ſinne, we need not wonder, why he hath left all theſe temporall bit-

bitternesses upon our nature, which he himselfe took, expresly to taste of in our nature; so as we may be said to become the more *Christians*, the more we are called to be Patients. Which Position we shall find the more cleerly demonstrated to us, the farther we advance into the Principles of Christianity.

S. *Paul*, when he wrote to the *Romans*, in those times, when in a parallel of your cases, the *Christians* were partly immured up in prisons, and partly expelled to the adjoyning fields, thought (it seemeth) to sweeten their condition to them, by representing, that Mortification and Sufferance was their calling and profession. For he asketh them, as of a notorious thing, Whether they knew not this to be the Constitution of *Christianity*, saying, *An ignoratis quicunq; baptizati sumus in Christo Jesu, in morte ejus baptizati sumus?* Intimating, that our first incorporation into the body of *Christ*, is in effect an expiration to this world, and a translation by the vertue of the death of

*Rom.*6.3. Are you ignorant that all we who are baptised in Christ Jesus in his death, we are baptised?

of Christ, into such a sort of life, as he had pattern'd to us, by the inception, progresse, and consummation of his life. And the Apostle presseth thus the proofe of this assertion, *Consepulti enim sumus cum illo per baptismum in mortem*, to evince this position, that our mundanity is drowned and buryed in our Christening, and that the life of *Christ*, which was a continued part of mortification, is to be (as it were) our breath and animation. And while we are in this spirituall manner buryed in the life of *Christ*, that is, covered and inclosed with indignities & oppressions, we are acting that part we took upon us in *Baptisme*, where we listed our selves into that *Militia*, which was erected by him, who killed death by dying, and hath left the same Discipline to all his Souldiers, to destroy death by dying to the world; Mortifications therefore must needs be the proper duties of that service a *Christian* is upon, and his *pay* is conditioned rather upon his suffering, then his acting, as the *Apostle* proceedeth to testify,

Rom. 6. 4. For we are buried together with him in baptisme into death.

testifie, *Si enim complantati facti sumus similitudini mortis ejus, simul resurrectionis erimus*; so as in a *Christians* case, the wages of death is life, for if he die here by a privation of the carnall life of this world, he performeth the condition of his life everlasting. For which reason S. *Paul*, who was the great Commander of the *Gentiles* in this militancy, (where by this kind of dying, death is swallowed up in victory) hath left us his Discipline in *Quotidie morior*, and he giveth us those orders, to be the followers of him, as he was of *Christ*, whom he began not to follow untill he was overthrown in the command he had in this world, & was (as it were) resuscitated by the same hand that had killed him. We may remember, he was revived by what is distructive to this life, by being almost famished, and illuminated by this worlds darknes, & restored to corporall light, only to see how much he was to suffer for that name, for which all the sufferings he had in his head were to be imployed, but in a manner farre differing from his designe, for they were

For if we become complanted to the similitude of his death, we shall be also of his resurrection.

1 *Cor.* 15. I die daily.

signed to be enjoyed by himselfe, not to be dispensed to others by his hand; so as this seemeth the gratification of his *Christianity*, the having all that treasure of crosses he had prepared for other *Christians*, appropriated to his owne use, whereof he grew so sensible, as in gratitude to this his preference, he returned his *Superabundo gaudio in omni tribulatione.*

I doe exceedingly abound in joy in all our tribulation.

But let us look upon his Master, and ours, *Christ Jesus*, in his owne time of tribulation, and we may represent him to our selves, in the first instant of his conception, accepting this order from his *Father*, which he gave to his follower S. *Paul*, of *Ostendam illi quanta oporteat eum pro nomine meo pati, ut portet nomen meum coram gentibus, & regibus, & filiis Israel.* In which Commission he laboured three and thirty yeeres, wherein, all we are acquainted with of his life, is either laborious, or incommodious, or in extremity dolorous and painfull. It seemes the *holy Ghost* did not think any thing worthy to stand upon record for CHRIST, that

Act. 9. 15. I wil shew him how great things he must suffer for my name before the Gentiles, and Kings, and the children of Israel.

was

was not eminently ſuffering; and therefore paſſed over in ſilence thoſe parts of his life, which we may ſuppoſe to have been the leaſt diſtreſſefull. If we look upon his way, that is drawn out to us from his Cradle to his Croſſe, we ſhall finde, that temporall honour and eaſe were ſo inconſiſtent with Gods deſigne upon him, as he never had any proffers of them, that did not ſpeedily procure him ſome ſharper vexation. The Star that proclaimed him *King* at his birth, preſently proved his proſcription to death; and that the law of ſuffering might ſeem enacted in his firſt ſtep into the world, it was put in execution upon innocent babes, whoſe blood, as S. *Auguſtine* ſaith, made the firſt tincture of Chriſtian martyrdome, ſo that the cryes of the mothers and the infants followed cloſe the voyces of the *Angells* that glorified him. When the people thought of making him *King*, it put him preſently to flye alone into the mountaines. When the evill ſpirits proclaimed him the Son of God,

the *Phariſees* doubled their ſpies upon him to traduce him, and ſharpned their wits to enſnare him, by captious queſtions. His entring into *Jeruſalem* with the acclamations of *Hoſanna*, haſtned the perſecutions of his enemies, and within few dayes the voyces of the ſame *Jeruſalem*, ſtrained higher in the *Phariſees* aire of *Crucifige*: whereby we may conclude, that hee had ſo entirely aſſigned himſelfe to ſufferances, and paſſions in this life, as he did not thinke it a ſufficient diſcharge, to accept the injuries of his maligners, without converting all the dutifull offices of his adherents into ſeed of affliction.

This was the uneven and painfull way wherein *Chriſt* choſe to paſſe through this life, who is the way, the truth, and the life of *Chriſtians*; and ſince one drop of his blood, had been a price ſufficient for our redemption, ſhall not the effuſion of it all, and the immenſity of his griefs and labours be ſufficient for our example? It being eſpecially notified unto us by the

Apoſtle

Apoſtle, *That he ſuffered for us, to leave us an example, that we might follow his ſteps*, wherein this print of ſorrow ſeemeth unto me one of the moſt admirable markes of it, that he ſuffered not ſo much by his paſſion as by his compaſſion. He felt the torments of the *Martyrs*, the miſeries of the *Confeſſors*, and the diſtreſſes and deſolations of his *Church*, which he foreſaw in all ages, more then the perſons themſelves who are under them can doe. *Vere labores, & dolores noſtros ipſe tulit*, All the anxieties, and contriſtations that now oppreſſe you, were in a ſharper degree preſſing upon his heart, and ſince he was content to aggravate all his ſufferings by taking on him the ſenſe of your grievances, may not you very eaſily alleviate all your heavineſſes by taking into your mind the reſentment of ſufferings, which were deſigned for your ſuccor in your tentations, by the reflection upon his precedent? ſo that his example, is not a ſimple injunction on you to ſuffer, but a conferment of an ability to ſuſtaine it,

1 Pet. 2. 23

He truly bore all our labors and our griefs.

it, and a meanes to improve, and ameliorate your ſtate in your coinheritance with him. For the *Apoſtle* enforceth this Doctrine with this energy of, *Fidelis ſermo, ſi commortui ſumus & convivemus, ſi ſuſtinebimus & conregnabimus.*

2 *Tim.* 2. 12 A faithfull ſaying, for if wee bee dead with him, wee ſhall live alſo together; it we ſuſtain, we ſhall alſo reign together.

This deſerves well our contemplation, that the fulneſſe of the Divinity did inhabit in *Chriſt*, and the cleere viſion of God did alwayes illuminate him, notwithſtanding this, it was ſo miraculouſly diſpoſed by God, that the affluence of joy ſpringing from the Deity, ſhould not overflow his body, and poſſeſſe the inferiour portions of his ſoule, that there might be left room for paine and anguiſh; the which was manifeſt in his Paſſion, inſomuch as ſtupendious miracles were requiſite for an admittance of ſo much ſorrow into his moſt ſacred minde; if God were pleaſed thus to multiply miracles, that affliction might have acceſſe to his beloved Sonne, in whom he was ſo well pleaſed, ſhall we, with whom he hath ſo much cauſe to be diſpleaſed,

ſed, wonder at any calamity, or tribulation whereby he is pleaſed to correct us, eſpecially when it is a marke of our filiation, and fraternity with *Chriſt?* We who cannot be exempt from ſufferings without a miracle, as we are ſons of *Adam*, ſhall we be aſtoniſhed at any impoſition, under this notion of Brothers, nay even members of *Chriſt?* In which reſpect S. *Bernard* ſaith excellently, That *delicate and tender members are not decent and becomming a head ſtuck full of thorns.* Therefore the preſſures and pungencies of this life, make the ſymmetry and proportion of the body of *Chriſtianity* to the Head, *Chriſt Jeſus*; who ſince he did not ſo much as ſpeak one idle word, all his praiſes and beatifications of the poore and the afflicted muſt needs verifie the good of adverſity. And ſurely *Chriſt* did much leſſe doe any idle deed, and if the exemplary life of his labours and operations had not been directed to our conformity therein, there might ſeeme ſome ſupervacuouſneſſe and redundancy in his continuall hardneſſe and *Mat.5.*

asperity of life. Would God have af-
Rom. 8. flicted his onely Sonne so, if it were indifferent to doe, or not to doe as he did? or that it did not concerne those whom he had fore-known and predestinated to be conformable to the image of his Sonne, in this point, that he might be the first-born of many Brethren? Our fraternity therefore is derived to us by this similitude. Our sinnes might have been effaced not onely by a drop of *Christs* blood, but even by a drop of his sweat; wherefore this seemeth one of the chief reasons that did induce the atrocity of his passion, and the austerity of his life, the necessity of such a pattern for our imitation, since our nature was grown so degenerous and effeminate, as no lesse then Gods participation of all the sorts of grievances and injuries thereof would serve to forme in us a cheerfull disposition to the sufferings and infelicities of this life. God therefore did not intend to vex us, when he placed our salvation in difficulties, and in our natures aversions, for to sweeten

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the bitterneſſe of this ſtrong neceſſity, which was to work upon our nature, to purge us from the love of this world, he was ſo gracious, as to infuſe the company of *Chriſt* into this *receipt*, that the taſt of his ſociety might make more pleaſant to us the ill ſavour and acerbity of the remedy. Well therefore may we ſay, *A greater then Eliſha is here*, who hath mended theſe waters by but taſting of them, and hath left neither death nor barrenneſſe in them, for they are become rather waters ſpringing up to life everlaſting.

And we may obſerve, that in conformity to Gods method with his Sonne, *Chriſt* continued the ſame ſtyle to his Mother, for ſhe, whom all generations were to call Bleſſed, was not allowed any of what this world calls Bleſſings, for She, who had borne the Redeemer of the whole world, was not able to go to the higheſt rate of the Temple, for his Redemption, her poor eſtate did not reach to pay ſo much as a Lambe for the Sonne of God, and the *Lambe* who was to take away the

ſinnes of the world, had not ſo much as a Lambe for his ranſome. The loweſt price that was ſet for any of the Children of *Iſrael*, was the rate her low condition was taxed at. None was ſet at leſſe then a paire of pigeons or a paire of turtles, and the Mother of God was in this inferiour forme of the daughters of men. This may ſerve to ſweeten the bittereſt waters of poverty. When we ponder this, that *Chriſt* would not allow his Mother to taſte of any other ſpring; and though he would not let her taſte of the ſowrenes of the forbidden fruit, yet he fed her more then any other, with theſe bitter leaves which grew out of the ſame root, that is, though he was pleaſed to exempt her from ſinne, yet he would not diſpenſe with her in ſufferings, which we know are but the productions of ſinne; and ſo, ſhe whom we may ſuppoſe to have been excepted out of the rule of ſinners, was exalted above any in the ſtate of ſufferers. And this ſeems to be very conſonant, that as ſhe was *Mother* to the *Man of ſorrow*, and of no ſinne, ſo

ſhe

ſhe ſhould be a bearer of all griefs, without any guiltineſſe. But howſoever this point is accorded by all parties, that being the pureſt of all creatures, ſhe was nevertheleſſe the greateſt of all patients. When ſhe came to redeeme her owne Redeemer by the legall ranſome, and was to enter into poſſeſſion of her Son, we may note, that the joyes that were preſaged her, by *Simeon*, in him were very dark and myſticall, but her own ſorrows very cleer and manifeſt. For this myſterie of her having a light to the revelation of the *Gentiles* in her armes, and the glory of thy people *Iſrael*, was hard to be underſtood of one that was in the loweſt rank of the people; but this part was eaſie to be conceived, of his being a mark of contradiction, and that a ſword ſhould pierce through her own ſoule. *Luke 2. 29,35.*

Nature it ſelfe evidenceth the miſeries which mothers are lyable to from children, and thus ſhe had here her ſorrowes and her ſufferings writ to her in the common *Alphabet* of nature, and her

her joyes and conſolations cyphered out onely to her in the figures and characters of grace, which are ſo hard to be decyphered, though it may be ſhe had the key of them. But howſoever, her faith was to be exerciſed by a tedious, and very ſudden tryall in affliction. She quickly found the ſword in her ſoule, for we may eaſily conceive what a wound her ſudden flight into *Egypt* was, how many feares, diſtreſſes, and anxieties pierced her tender heart in that laborious flight. And ſure the ſword of *Herod* that parted ſo many mothers and children, pierced her ſoule even while ſhe poſſeſſed her child: ſhe may well be judged to have out-ſuffered any of them in their own loſſes, for ſhe had the griefe of being the occaſion of them all upon her heart, ſo as the ſword that was drawn directly againſt her ſoule, though the ſtroke did not light upon it, as it was aymed, yet it may be thought to have wounded her in a ſharper manner, then it did any it fell bloodily upon; for her exquiſite charity muſt needs feel all

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their anguiſhes and paſſions who were thus afflicted, as perſonating her.

Thus we ſee, how ſhe began her poſſeſſion of her Son, with the ſorrows of a multitude of mothers inflicted on her. And if we look upon her being diſpoſſeſſed of her Son, there we ſhall ſee the ſword piercing her ſoule in ſo horrid a manner, as the paines which all the daughters of *Jeruſalem* ever had, in the birth or death of their children, were but ſhadows of her torture. Whereupon S. *Bernard* ſaith, *Neither tongue can expreſſe, nor heart conceive the dolours wherewith the holy bowels of this Mother were excruciated.* Now *Bleſſed Virgin* you pay with rigorous intereſt that pain which Nature was not allowed to exact of you, in your delivery; the pangs which you felt not in the birth of your Son, are infinitely replicated upon you at his death. When we conſider the Mother of *Chriſt*, ſtanding by the *Croſſe*, and ſeeing her Son under thoſe nails, thorns, and ſcourges, and all the other tortures, the picture whereof is enough

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to wound any Christian heart, with what hand can we hope to touch this dolefull figure of the *Blessed Virgin*, to give it a lively resemblance? I will therefore leave it veyled, with this reason upon it, *Par nulla figura dolori*; the not being pourtraictable, being the neereſt similitude can be made of this figure of disconsolation. That which reporteth most to our purpose, is, that by the not being able to comprehend the immensity of the sufferings of the Mother of God, we may be the lesse apt to apprehend any extremity in our owne; when she, who had at least no actuall sin to expiate, had so much sorrow to exercise her vertue, how shall we (who have so much sin to satisfie for) wonder at any sufferings, whereof we have so much need to sanctifie us? There is then no reason, why we should feare to be mistaken, in taking crosses for commodities, indignities for honours, poverty for treasure, since the eternall Wisdome, and divine understanding hath councelled this acceptation of them, not onely by his advise, but

but by his Mothers preſident, and his owne perſonall inveſture of them. He who is both the ſupreme goodneſſe, and the ſupreme power, choſe by thoſe low humbled means to redeem us, and by the ſame we muſt perfect our ſalvation, the work muſt be finiſhed by the ſame inſtruments by which it was begun.

Chriſt told his Diſciples, there were many manſions in his Fathers houſe, but never gave them notice of any other way to any of them, but this of the croſſes and miſeries of this world: And ſurely as he ſaid of the manſions, ſo may we ſay of the marches to them, if there had been another paſſage, he would have told it them. This narrow way, and ſtrait gate, is all the direction we find, either by his life, his doctrine, or his death. *Regnum cælorum vim patitur, & violenti rapiunt illud*, is the word, or *Motto* belonging to the Armes of the *Goſpel*; and as *Chriſt* ſaid, No body aſcendeth into heaven, but he that deſcended out of heaven; therefore he vouchſafed to come down,

Mat. 11. 12. The kingdome of heaven ſuffereth violence, & the violent bear it away.

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downe, to live out this way, which he imprinted upon his ſacred humanity. So that now, this way lyeth ſo fairly marked out, by the prints of his ſteps in his return to his eternall manſion, as no body that looketh up to heaven can miſſe the ſeeing of it, though it be not the *via lactea* of the *Poets*, but the *via ſanguinea* of the *Prophets* and the *Apoſtles*. It is traced out more fairly in the firmament of a *Chriſtian*, which is the *Goſpel*, then the other is in the materiall skie. The life of *Chriſt* is ſuch a ſequence and connexion of bright and ſhining ſufferings, as ſhew our ſouls as intelligibly the way to heaven, as thoſe ſtars doe our eyes that ſenſible track in the firmament. We may caſt our eye upon this *Galaxie*, or conſtellation of humility, and depreſſion in *Chriſts* life, we ſhall ſee it illuſtrious and ſhining in an humiliation under all ſorts of creatures. He humbled himſelfe to the *Angels*, he vouchſafed to receive comfort of an *Angel*, as if his neceſſity, not humility, had required it. When he was hungry, he was pleaſed to take food

The milkie way.
The bloody way.

foode, as almes from the *Angells*, when he could have turned ſtones into bread. He humbled himſelfe to man, and woman, remayning obedient to his *Mother*, and to *Joſeph*. He ſubjected himſelfe to Impious Princes, to *Herod*, *Ceſar*, *Caiphas*, and *Pilate* by undergoing their burthens, and their judgements. He ſubmitted himſelfe to vile, and infamous ſervants, as to *Malchus*, and to his torturers, deriders, and others. He yeelded himſelfe even to inanimate creatures, ſuffering heat and cold to ſtrike upon him, and by iron, wood, thorns, and reeds, he indured to be violated, and offended; nay he ſubjected himſelfe to his greateſt enemy the Divell himſelfe, when he ſuffered him to carry him up to the pinnacle of the Temple; ſo there is no creature from the ſublimeſt to the meaneſt, from the beſt to the worſt, to whom *Chriſt* did not humiliate himſelfe.

And thus you ſee, this arche of humiliation ſet as it were on another bow, in the clouds of his humanity for

a ſigne of this *Covenant* of ſufferances, wherein I have ſuggeſted to you your ingagement; and this bow of his *Covenant*, is ſo extended as it makes a perfect circle, it reacheth from the ſphere of angelicall, to that of inanimate ſubſtances, to both which we ſee, *Chriſt* did ſubmit himſelfe, and ſo his ſubjection toucheth the higheſt, and the loweſt point of his owne creatures. Which conſideration of his ineffable humility muſt needs aſſure us, of that admirable effect it hath produced, of converting croſſes into the nouriſſment of his body left upon earth, and ſo to bring that, which ſeparated his ſoule, and his body, now to be the meanes of reuniting the body to the head. For the *Croſſe* is left in his Church, to conjoyne and conſociate the members unto their ſuffering head *Chriſt Jeſus*; and we may well adde, that this Divine ſigne of the *Croſſe* ſet in the Heaven of his Perſon ſo conſpicuouſly, remains as a ſenſible marke of his promiſe to the *Church*, of never being drown'd in any inundation of

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croſſes falling on her.

Looking up therefore to the heavenly object of *Chriſts* ſufferings, we may be comforted, by our ſimilitude, and we may rejoyce at our ſecurity, which this *Covenant* recapitulateth to us, as often as we contemplate it, inſomuch as there is none of you, who groan under any preſſure, or tremble under any oppreſſion, that *looking up upon the author, and finiſher of our faith Chriſt Jeſus*, may not ſee him bearing the ſame croſſe with joy, deſpiſing the confuſion of it. Whether you ſweat under your burdens, or whether you bleed under the edge of theſe times, you ſhall find your perſecution both civill and ſanguinary patterned to you in the perſon even of God and Man, *Chriſt Jeſus*, who hath not left ſo much as your feares, and terrors out of the exemplar of his paſſions; his *Cœpit tædere, & pavere* was deſigned purpoſely as a cordiall in your fits of fainting; and if there were any point in your afflictions, which were not exemplifide to you in *Chriſts paſſions*, that circum-

Heb. 12. 2.

Mat. 14. 33. He began to be heavy, and to feare.

ſtance ought to prove to you, a ſufficient conſolation, in that you had ſome ſuffering to offer to *Chriſt* of your owne, beſides the copye, and pourtraicture of his. But alas, all that we can imagin in our own paines, wherein there is no imitation of his, is that which we may better bluſh at, then boaſt of, for it is only the guilt of deſerving more then we can endure in this life; this is ſimply ours in our afflictions, wherein we find no reſemblance in the figure of *Chriſts* ſufferings, which part of our caſes, may make us offer up to *Chriſt* a thankfull alacrity in all temporall penalties inflicted on us, for having taken off from us, the burthen we could not remove by any ſufferings, and having left us only ſuch preſſures, as may aleviate the weight of that intolerable gravation, which is the guilt of ſinne: for our croſſes in this life by the vertue of the *Croſſe* of *Chriſt* (whereof our heavieſt are but chippes, or ſhavings) doe not only keepe our ſinnes lower, but alſo weigh againſt the temporall penalty of thoſe,

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which are in the ſcale.

It may admit a queſtion, whether it be a more precious Chriſtian exerciſe, to doe good, or to endure evill$; That ſtate is certainly the beſt in which both are conjoyned, when ſuffering many grievances, we act as many good as we are able; yet God hath provided matter of meriting in both conditions ſeverally: let them then who have nothing left to give to God, by way of actions, rejoyce in the faculty of ſorrowes, which furniſh them meritorious offerings in all their neceſſities. When King *David* extols the dignity of man, he raiſeth it upon this ground, that God had made him but a little lower then *Angells*. But in this reſpect, we may ſay, that God hath advantaged him above them, by furniſhing him with more inſtruments of meriting then they have, by having coupled a body to this ſpirit, in which he may ſuffer for *Chriſt*, when many other capacities of expreſſing, his gratitude are ſuſpended. For man hath not only all the ſeverall powers of

Pſal. 8.

his minde, but alſo the ſenſes of his bodygiven him, as organs of meriting, by carrying the *Croſſe* upon them. With this corporeall furniture, man is enriched above *Angells*; ſo as man may even out of the greateſt infirmities of his conſtitution, extract matter of glorification. This vertue hath been imparted to the vility of fleſh and blood, ſince God vouchſafed to be inveſted in it, our fleſh received this priviledge not only of being admitted into heaven, but of contributing to the ſoule's degrees of glory, by the proportions of the bodies ſufferings, and as S. *Paul* ſaith, *It is no wonder that God, having given his owne Sonne to human nature, ſhould have given all theſe other prerogatives with him.* Rom. 8. 13.

Out of this ſtate of our mortality, the *Saints* ſhall riſe as high, as they ſhould have done from the ſtate of innocence & immortality, which ſhews, that they are equally ſanctified in the brevity & ſhortneſſe of their life now, to what they ſhould have attained in many ages, if they had remained immor-

mortall. The multitude of ſorrowes and croſſes, by the grace of *Chriſt*, countervaileth and compenſateth the numerouſneſſe of the yeeres of our ſervice. Our Redeemer hath left this compendious way of meriting, by the neceſſities & moleſtations of our fleſh, the which he would not expunge in it, that he might preſent his *Father* the children of his moſt precious paſſions, as much purified in a little time, as they ſhould have been in the efflux of many ages. He who raiſed above the higheſt heaven, the heavineſſe of our earth upon this Engine of the *Croſſe*, hath left it us, to winde up the eaſilyer our terreſtrial qualities upon the ſame machine. This was the means which S. *Paul* made uſe of, in all his elevations up to the third heaven: *Chriſto confixus ſum cruci*, carryed him up to that ſublimity; and he kept himſelf ſo cloſe nayled to the *Croſſe* all his life, as when he was weak he was ſtrongeſt, and never eſteemed his raptures ſo much as his revilings and ignominies. He profeſſeth to glory willingly in nothing but in his humili-

Gal. 2. 20. With Chriſt I am nailed to the Croſſe.

2 Cor. 12. Gladly will I glory in my infirmities, in contumelies, in neceſſities, in diſtreſſes for Chriſt, &c.

ations, *Libenter gloriabor in infirmitatibus meis, in contumeliis, in neceſſitatibus, in anguſtiis pro Chriſto, propter quod placeo mihi in infirmitatibus meis, in perſecutionibus*, becauſe he found power was perfected in infirmity. Whereby we are convinced, that thoſe who are called to Chriſtianity, are aſſigned to all ſorts of crucifying.

All the iniquity of a *Chriſtian* conſiſteth either in doing what *Chriſt* did not, or in refuſing to doe what he did, and none can excuſe themſelves, by an incapacity of imitating *Chriſt* in that, wherein he hath been pleaſed to ſtate *Chriſtian* profeſſion; for every one may be poore, and patient, and mortified, but every one is not qualified to attain to riches, honour, or learning. This is the wiſdome and love of God, to have thoſe things made the beſt contributions to our eternall felicity, which may not onely be reached by every one, but can even ſcarce be miſſed by any, which are the afflictions and adverſities of this life; wherefore thoſe, who it may be would not have had the zeal

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to affect a similitude to *Christ*, in these hard touches of Gods hand, must not be so ungratefull, as to repugne to this operation of God upon them, or be ashamed and confused to see this figure of deformity, in the worlds eye, impressed upon them, in poverty, infamy, destitutions of friends, reproaches of enemies, and all other assimilations to *Christ*, but rather acknowledge a mercy of God, who having called them to these tryals as *Christians*, whereunto they have answered but ill in other times, that now he vouchsafeth himselfe to place them in the society of the passions of *Christ*, remembring what the great Doctor in this worlds miseries, and the others felicities, remonstrates to us, *That in the same measure you are partakers of the passions, you shall be of the consolations of Christ.* 2 *Cor.* 1. 7.

With good reason then I may urge this to you in S. *Peters* name, *Christo igitur passo in carne, & vos eâdem cogitatione armemini.* Which must not be onely to suffer all patiently from your enemies, but even to be disposed to suffer 1 *Pet.* 4. 1. Christ therefore having suffered in the flesh, be you also armed with the same cogitation.

fer for your enemies, if Gods glory ſhould propoſe it to you. O! ſhall not this lover of you, and benefactor of his enemies, be able to heap coales upon your hearts, to inflame them with a deſire of this imitation? Put then, I beſeech you, the ſad heart of *Jeſus*, as a ſignet upon your hearts, that he may find you according to his heart. You need not be diſheartned to finde your perſons and eſtates become according to the hearts of your enemies, ſince you know, *Tradidit eos in deſideria cordis eorum*, proveth often an unhappy prevalence, and you, looking upon all your deprivations and paſſiveneſſe under the notion of *Chriſtians*, have this leſſon given you from that naked body on the *Croſſe*, whereof you are members, who did but pittie thoſe that were dividing his clothes, and caſting lots for his upper garment, (which was a figure of his Church) and the action no ill figure of theſe times in the regard of caſting lots; and *Chriſt*, when there was nothing left to extenuate their guiltineſſe but ignorance, pleaded

1. *Rom.* 24. God hath delivered them up into the deſires of their own heart.

ded that for them to his Father, in *Dimitte illis, non enim ſciunt quid faciunt*, and ſought thus to cover their nakedneſſe, who had ſo profanely expoſed and violated his; and ſure, *Neſciunt quæ faciunt*, is a proper plea for your charity, to make now in defence of your afflictors; it is writ upon the face of moſt of their actions, and we may well uſe the Prophets *Quis ſcit ſi convertatur, & ignoſcat Deus?* Who knoweth whether Gods mercy doth not deſigne another work, then that which they think they ſet their hands to? and ſo they may be doing, they know not what, in the beſt ſenſe we can underſtand it: for as S. *Gregorie* ſaith pertinently to this purpoſe, *God who is juſt and mercifull in his diſpoſure of humane actions, accordeth ſome things as he is gracious, and permitteth ſome as he is angry; and the things he doth but permit, he tolerateth them ſo, as he turneth them to the uſe of his counſell and purpoſes.* Whereby it is effected, in a wonderfull manner, that what is acted without Gods will, is not done againſt it; for

Luk. 23. 34. Forgive them for they know not what they doe.

Ionas. 3. 9. Who knoweth if God will convert, and forgive.

S. *Gregor.* Moral. lib. 6. Ca. 13. 14.

for while ill deeds are converted to good uſes, even thoſe things beare armes for his deſigne, that militate and repugne againſt it; and we may well ſay, not by way of Prediction, but of Prayer, *Who knoweth whether the Spirit of God may not be pleaſed to move upon the face of thoſe waters which now cover our land, and out of this abyſſe and Chaos, extract light and clarity.* But as Saint *Peter* ſaid, to conſolate and confirme the *Chriſtians* in their perſecutions, you have a ſure word of Propheſie to reſt upon, in all your agitations, the eternall Word it ſelfe propheſying that his members ſhould have all ſorts of preſſures and croſſes in this world. To which you ſhall doe beſt to attend, as unto a light ſhining in a dark place, till the day dawne againe; and looking upon the verification of this *Propheſie*, in all ages we may reſt upon S. *Pauls* ground, for the re-edifying of the tabernacle of *David*, and repayring the breaches thereof, and ſetting it up ſo, as the reſidue of men may ſeek after the Lord. *Notum à ſeculo eſt Domino opus ſuum.*

Jo.16.33.

Act.15.15

To our Lord was his owne worke known from the beginning of the world. *Luk. 9.*

ſuum. Leaving therefore the knowledge of times and ſeaſons to his providence, as the prerogative thereof, we muſt husband our properties of *Chriſtians*, which is, to take up the *croſſe* daily, and to follow *Chriſt*. This is the inheritance of a *Chriſtian*, the Paſſion of *Chriſt*, the which he may improve to himſelfe, by the culture of Meditation, and muſt take heed of venturing to plough up the ground of Gods Providence, and ſowing it with his owne Reaſon, that it may beare him ſatisfaction of the cauſes of his ſufferings, or the *Churches* perſecutions. For this is a labour he is forbid to ſweat in, for which reaſon, this ſweat of his brain ſhall not afford him bread. Our *Father* in this caſe onely gives a ſtone to him that asketh him this bread, to feed his ſcruple, or his curioſity; whereas a *Chriſtian*, by an humble acquieſcence ſimply to Gods inſcrutable order and providence in all events, may turne even ſtones into bread, his afflictions into ſpirituall aliments, and draw oyle out of the rocks

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he is caſt upon: while he ſtudieth not to ſolve Gods riddles, the intricacies of his Providence, he ſhall have *Sampſons* riddle explained, and applyed to him, for *Out of the eater ſhall come forth meat, and out of the ſtrong ſhall iſſue ſweetneſſe.* The *Lyon* of the Tribe of *Judah* hath infuſed honey into the teeth of all theſe Lyons he lets looſe upon his *Church*, and a reſigned patient ſhall taſte more the honey, then he ſhall feele the teeth of the beaſt that quartereth him. They therefore who will finde the ſuavity of perſecution, muſt ſuck it out of *Chriſts* Paſſion, where it lyes ready made, and not amuſe themſelves to work it out of the order of Gods providence, wherein it reſts implicated in the folds of many myſteries, and our curioſity in ſeeking it, will return us rather *Sauls* anxiety upon his enquiry of *Samuels* ghoſt, then *Sampſons* ſweetneſſe in the *Lyons* jawes, which he found when he looked not for it. And out of S. *Pauls* mouth, who was once a raging Lyon, till he was killed by him, of whom *Sampſon* was a

Judg. 4 4.

figure,

figure, we may take this hony to dulcifie all thoſe bitterneſſes of our lives, *Quod in præſenti eſt momentaneum, & leve tribulationis noſtræ ſupra modum in ſublimitate æternum gloriæ pondus operatur in nobis.*

2 *Cor.* 4. 18. Our tribulation which preſently is momentanie and light, worketh above measure exceedingly an eternal weight of glory in us.

HAving thus ſeene and conſidered *Gods* hand and manner in the figure of his dearly beloved Son upon the Croſſe, by which he conveyed him to his Coronation, let us now conſider alſo *Chriſts* method in ordering his *Church*, after he profeſſeth *that all power is given him both in heaven & earth*, ſo as the ſufferings of the Body, to ſuch an Head, muſt needs be by order, not infirmity. For after he had ſuffered ſufficiently for more worlds then he ſhed drops of blood, and for as many ages as worlds, he might well have allowed the members of his body all joy and felicity for the reſt of thoſe few Ages this world was to ſubſiſt. But he who was Wiſdome it ſelf, choſe another method, as he told his dea-

deareſt friends, *Ego diſpono vobis, ſicut diſpoſuit mihi Pater meus regnum.* He copyed his Fathers hand upon himſelfe, in his drawing and figuring his *Church* upon earth, ſo as after his glorious body was enthroned at the right hand of God, he left his myſticall body hanging as it were upon the *croſſe* in *Calvary* for ſome Ages, wounded by the launces of the *Gentiles*, and vilified by the ſcornes of the *Jewes*. In this poſture it hung, expoſed many yeers a ſcandall to the eyes of the one, and folly to the underſtandings of the other, inſomuch as the extreme paſſions of this body, might well have extorted out of fleſh and blood, a *Deus meus, ut quid dereliquiſti me?* The afflictions were ſo intollerable, as no body, that had not a God for the head of it, could have growne and proſpered in ſo bleeding an infancie. It ſeemeth Gods unſearchable Wiſdome, deſigned Chriſts myſticall body to be formed on the face of the earth, as his naturall body was in the wombe of the *Virgin*, in the compoſition whereof, there was onely the Spirit of

Lu. 22. 29. I diſpoſe to you as my Father diſpoſed to me a kingdome.

Mat. 27. My God, why haſt thou forſaken me?

of God, working upon the pure blood of the *Virgin*, and in like manner, the vertue of the *holy Ghoſt* came upon the blood of the *Martyrs*, forming and animating the Primitive *Church*. For in thoſe times we find the vertue of the *Spirit* working moſt upon blood, to forme and procreate the body of the Church. And thus by the admirable vertue of *Chriſts* Paſſion, it ſeemed not an effuſion, but rather a transfuſion of all the blood was drawne, conveying it into other veynes, and the ſame ſpirits ſeemed to be carryed in it, into other bodies, which ſucceſſively making the ſame uſe of it, might make one think, it had been the very ſame blood infuſed into other veyns, which, like channels rather then owners of it poured it out againe ſo freely; and in this way of generation, the *Saints* and *Martyrs* procreated the deſcent of the family of *Chriſt*, for above three hundred yeeres. The *Apoſtles* ſeemed to poure out their blood into the veynes of their Diſciples and Succeſſors, and they in like manner to transfuſe theirs

into those discended from them, and by this successive transmission, the Progeny of the *Church* was deduced through the Primitive Persecutions. This was the operation of that *one heart, and one soule*, the *Apostle* saith *was then in the multitude of the Believers*. And indeed, the records of those times may well make one reflect on the doctrine of *Pythagoras*, in his transmigration of soules; for in those times the spirit of acting and suffering which was transmitted from one to another, seemed so much the same, as one might say there was a transmigration of the soules of the first *Martyrs* into the surviving issue of their spirit. *Herod* is said to have suspected, that the soule of S. *John Baptist* had passed into *Christ*, when he said, *Hic est Joannes Baptista, ipse surrexit à mortuis, ideo virtutes operantur in eo.* The doctrine of transition of soules from one body to another was much followed in those times. But we may well in a pious and sober sense, say, that the soule of S. *Peter* seemed transmigrated into his successors for many

Act. 4. 32.

Mat. 14. 1 This is John the Baptist, he is risen from the dead, and therefore vertues work in him.

many yeares, for the same spirit of fervour, in watering with their blood the Rock whereon *Christ* had planted his *Church*, possessed above thirty *Popes* successively after S. *Peter*; and so all their bodies seemed to be cast as a mold of earth upon that rock, whereupon the *faith* of the *Romane Church* did spring; the plants whereof, even all acknowledge their *Churches* to be, who have now severed themselves from that radicall communion, and forgetting the benefits of those *Josephs*, who fed them in the famine of their *Paganisme*, are now laying burthens on their children.

In this manner, the Primitive *Church* was nourished in her cradle; instead of having milk given her to make blood of, she sucked blood, and made milke of it, by the which she hath nursed the succeeding times; for in all the *Churches* following persecutions the faithfull have been sustained and refreshed by that milk, which the blood of those times did make for them, for their examples descending

with their doctrines, hath confirmed and ſtrengthned as well as alimented all their future progenie. It is an admirable evincement of the truth of Chriſtian Religion, to remark, that as it was founded upon a ſupernaturall conjunction of a body that might ſuffer, to a perſon that was impaſſible; ſo it was propagated by the deſtruction of thoſe bodies, which were the organs of tradition of it to poſterity, for the wounds of the *Apoſtles* and the *Martyrs* ſeemed but ſo many more mouthes, opened to ſpeak out louder the myſteries of the *Goſpel*, and to prove thoſe verities by daring to dye for them, which were not to be demonſtrated by the eloquence of any living men or Angels; and thus the tongues of the *Martyrs* ſpoke more plainly the myſteries of their faith, when they were torne out of their mouthes by their tortures, then while they were tutoring their Diſciples. Whereupon *Tertullian* ſaith to the Perſecutors, *Exquiſitior quæq; iniquitas veſtra, illecebra magis eſt ſectæ*; the more exquiſite their iniquity grew, the

the more efficacious allurement it proved to Christian Religion. For, as he explains it, every one being struck with wonder at the vertue and patience of the sufferers, began to think that worthy the enquiring into, which men thought so much better worth then their lives; and these reflections converted more then the best verball expressions, to such auditors, as thought life not to be equivalenced by any compensation. Wherefore Saint *Cyprian*, who was one of the brightest mirrors of these reflections, saith, *The Heathen were wont to conclude, that it deserved to be studyed, and fully penetrated, that perswasion which could induce a man to suffer so much, and to dye so willingly.* And this Lecture of the bodies of the *Martyrs*, convinced more then the books of the *Fathers*; it wrought more upon flesh and blood, to see as it were the whole body set to their faith, then the single hand; as we saw in *Malta*, the Vipers teeth moved them more then S. *Pauls* tongue; and in like manner, this wrought those present effects frequently

quently upon multitudes, the conſidering the mindes of *Chriſtians*, ſhaking off the ſtings of tortures, which hung upon their bodies, the peace of their ſoules remaining inviolated, and unoffended by them. And thoſe admirable effects of ſuch cauſes as were naturally oppoſite to them, were demonſtrations of this dictate of Saint *John*, 1 *Joh.* 4. *You are of God, and overcome the world, becauſe greater is he that is in you, then he that is in the world*, whereof he was one of the moſt egregious marks, being preſerved for a ſpectator, after he had been himſelfe a patient in the ſcene of *Martyrdome*: for being condemned to ſuffer at *Rome* in a caldron of ſcalding oyle, he came out of it more refreſhed then the *Emperor* out of his baths of precious oyntments; he reſted in it, with little leſſe eaſe then he had done in the boſome of his Maſter. For Martyrdome may well be termed the boſome of *Chriſt*, as it is the neereſt part of his body, joyning to the ſuffering head upon the *Croſſe*, and as it is the neereſt acceſſe towards a con-

junction

junction with the glorified head in heaven. And thus the *Martyrs* did daily verifie this position, *That he that was in them, was greater then the world*; for they who had subdued the world, could not suppresse *Christianity*. *Christ* chose to triumph over the tyrannie & power of the Emperors of the world, before he would vouchsafe to be served by them, to evidence this for his glory, that it was not his necessity that required, but his grace that admitted Kings to be nursing-fathers, & Queens to be nursing-mothers to his mysticall body upon earth.

This also deserveth our animadversion, that soone after the *Church* came to suck at those brests, she fell into fits of Convulsion, interiour Heresies, which endangered her more then all the exteriour wounds of Persecution she had received. Whereby appeareth, that the milk of Princes was not so healthfull for her, as the blood of *Martyrs*. For even in *Constantine* the Great his time, who was the first Princely Foster-father of the *Church*,

The denying the Divinity of Christ.

Arianiſme began to breed in her, and this diſeaſe in his time, notwithſtanding all his cures and remedies adminiſtred, lay ſtill ſo neaſted in her, as preſently after his death, the corruption broke out into deſperate convulſions, and the very breſt of her temporall nurſing father, was cancer'd with this Hereſie. For the ſecond ſonne of *Conſtantine*, named *Conſtantius*, to whom, in the partition of the Empire, the Eaſt was aſſigned, revolted profeſſedly to *Arianiſme*, and in a few yeeres this poyſon had ſo ſpread by his diffuſion, as the leproſie had over-run almoſt all the *Eaſterne Churches*, inſomuch as *Chriſtianity* ſeemed more endangered by this canker in the breaſt of an Emperour profeſſing to nurſe it, then it had been by all thoſe raging Lyons that ſought to devoure it: So much more dangerous was it, to part *Chriſts Divinity* from the *Church*, then to have the whole world united againſt her, while that was acknowledged, and relyed upon for the ſupport. This perill ſprang out of Proſperity, when the

Em-

Emperours of the East, seemed to think their Religion supported strongly enough without the *Divinity* of *Christ*, whereas *Rome*, which was then fallen away in all temporall diminution, maintained the intire profession of *Christian* faith, against all the gates of hell, which the *Emperours* under pretence of being watchmen upon the tower, had opened against her, and for many yeares, S. *Peters* barke floated as it were in an Ocean of *Arianisme*, which had covered the Eastern, and had broke in upon many parts of the Western Empire. It were too long a work, to make a journall of the voyage of S. *Peters* barke through all those ages, in which it hath beene exposed to the stormes of diverse persecutions, and the sands of innumerable heresies it hath passed over with safety. That which respecteth most my purpose, is to elucidate to you, how temporall adversity, and tribulation have alwaies contributed to the purity of the Doctrine and manners of the *Catholike* Church, for I doe not meane

to

to touch any Controverſie, but in defence of thoſe, you may unjuſtly account your adverſaries, which are the croſſes and afflictions of theſe times, and to diſpute for the uſe, and benefit of them, againſt your diffidence, and irreſolution, in this hower of your examination; which I hope, by the grace of God, may be effected in ſome degree by this ſuggeſtion to you, of thoſe *Covenants* and obligations of ſuffering, wherein you are engaged,
1 Theſſ. 3. 2 which I may urge to you in the termes of the mirror of ſufferers S. *Paul*, *I have ſent this to you, and exhort you for your faith that no man be moved in theſe tribulations, for your ſelves know that we are appointed to this.*

Me thinks this ſhould lenify, and diſaſperate all the ſenſe of our afflictions, to reflect, how under theſe two notions of the *Sonnes of Adam*, and the *Brothers of Chriſt*, we are deſigned to ſufferings. For as *men*, the *holy ſpirit*
Job 5. 7. telleth us, *Man is born to labor, and the bird to flight*, inſomuch as we ſhould wonder no more at our troubles, then

at

at our nature. Wherefore S. *Gregory* upon *Jobs* ſcraping his ſoares with a piece of a broken pot, ſaith, *He made clean one dirt with another*; for the holy man reflected from whence that was taken which he wore, and with a fragment of one piece of clay he ſcrapes another broken veſſell, ſo as conſidering himſelfe in that fragment of clay, in the cleanſing and exterſion of his ſores, he did alſo dreſſe and medicine his minde. And this is a ready refreſhment, which we have alwaies by us, when we are upon our dunghill, to wipe and cleanſe the corruption of our ſores, with this recogitation of the vility of our nature, which is as naturally liable to this breaking out into ulcers of miſeries and tribulations, as earthen pots are to be broken. Therefore we may learn of *Job* to take off the putrefaction, and ordure from our ſores, which is murmur, and repining, with this recollection, that we ſuffer it in order to our nature, and ſo reluctancy to this condition, may, in this reſpect, ſeeme more unnaturall then reſignation.

And

And for the other *Covenant* as *Christians*, what can be more positive then S. *Pauls* exhorting distressed *Christians* not to be moved, as knowing they are appointed to tribulations; And in order to a discharge of this obligation, he exhibiteth to us the state of a *Christian*, *In omnibus tribulationem patimur, sed non angustiamur, semper mortificationem Jesu in corpore nostro circumferentes, ut vita Jesu manifestetur in corporibus nostris.* So as we see, a *Christian* is to coppy, and manifest the life of *Jesus*; and we cannot render it so easie to be known by any way, as by having his most notorious markes visibly upon it, which are Crosses: for we cannot possibly draw the figure so resembling in sanctity as in suffering, (for our bodies are helps to us in this similitude, as impediments in the other.) We must then seeke to finish this feature of *Jesus*, as exactly as we can, since in this respect we must be all *Jesuites* as well as *Christians*; and thus these times may cõduce to the making you all *Jesuites*, according to this order

2 Cor. 4. 8. In all things we suffer tribulation, but are not in distress; alwayes bearing about the mortification of *Jesus*, that the life of *Jesus* may be manifested in our bodies.

of

of S. *Paul.* And if you enter piouſly into this ſociety of *Jeſus*, you will not feare how you ſtay here, or when you remove from the ſociety of men; for if you have the figure of *Jeſus* ſtamped upon you, in any preſſure whatſoever, or cut out in you, by the ſharpeſt violences, you ſhall riſe from the want of bread, up to that nuptiall feaſt, in which your preſent nakedneſſe ſhall paſſe for your Wedding garment, and from the bar of men you ſhalbe called up to the throne it ſelfe, where the *Crucified* ſits to condemne all that appeare not with that impreſſion on them.

This beleefe of a *Chriſtian's* being preſſed to ſerve under the *Croſſe*, was ſo received in the Primitive times, as S. *Ignatius*, who lived in the age of the *Apoſtles*, when he was firſt bound, profeſſed that then he began firſt to be a *Chriſtian*; and S. *Auguſtine* in conformity to this opinion telleth one, *That if he had not yet beene entred by any tribulation, he had not begun to be a Chriſtian*; and Saint *Martin* was ſo imbued with this

this Doctrine, as when the Divell appeared to him in a glorious forme, suggesting to him that it was an apparition of *Christ*, he answered, *Christus non nisi in cruce apparet suis in hac vitâ*, intimating, that a Christian must not understand felicity in this life, to be a proper image to represent *Christ* to his servants. And it referreth to this, what is recorded of *Christs* apparition to S. *Peter*, when he was flying out of Prison in *Rome*, by much perswasion of the Christians a little before his Martyrdome. For *Christ* met him with a sad afflicted countenance, and being asked by S. *Peter* whither he was going? He answered, *To be crucified again:* by which the *Apostle* understood his Masters order, and obeyed it cheerfully, returning back to the Prison, and soon after to the *Crosse*, which was annexed to his Commission of *Pasce oves meas*, in this Schedule of *Sequere me*. So as *Christs* bequeathements to his dearest friends upon earth, are but severall crosses in the procession of this life, through our valley of teares. The hatred

Christ doth not appeare to his servants in this life, but on the Crosse.

Feed my sheep. Follow me

tred of the people, the malice of the Magiſtrates, impriſonments, and flagellations, were the onely Legacies you know *Chriſt* left his Diſciples, and in this he made them his heires, firſt in this world, giving them all he dyed poſſeſſed of, ſo as the more you ſhare in this his temporall eſtate, you are the truer heires of this his Teſtament, which was writ in his martiall hand, but ſigned and ſealed by his eternall: for the Hand of his *Deity* is ſet to all the Donations of Glory, which he made in his Teſtament, to the performers of his *Will*, by a cheerfull acceptance of theſe his aſſignements in this world. Whereupon S. *Auguſtine* adviſeth us, not to conſider what paine we have under the rod, but what part we have in the *Will*. And for this cauſe, the *Apoſtles* were not ſtyled by *Chriſt*, bleſſed in their power over Devils, or the grace to raiſe the dead, but in their ſubjection to ſufferings; he annexeth a beatitude to this eſtate of their being curſed, perſecuted, and vituperated, with all ſorts of injuries, to this condi- *Mat.* 5. 10

tion

tion he assigneth joy and exultation expressly, *Gaudete & exultate, quia merces vestra copiosa est in cœlis.*

Be glad, & rejoyce, for your reward is great in heaven. *Mat.* 5.

And we may note, that of the eight states of *Beatitude* which *Christ* exhibiteth in the *Gospel*, foure of them consist directly in suffering, and that those also that are somewhat referred to action, (which are the being mercifull, and the being peace makers) are made half also of passive matter. For there must be misery and troubles, for the subjects of mercy and pacification. And for that of spirituall hunger and thirst, it is set after poverty and mourning, as if they had got us this good appetite; and the other of purity of heart, comes in as it were after the soules having beene strained through those pressures, as though this passing of it, were requisite to bring the heart to this cleanesse, and depuration; and when we consider *Christs* life, how he walked himselfe in this narrow way to this beatitude, we cannot reply against this order of following him through many tribulations into his

his Kingdome, for if *Christ* ſuffered ſo much that he might juſtly give us his glory, what ought not we to doe and ſuffer that we may receive it? It muſt needs be then a great folly, to imagine we can attain this glory without pains, when even God laboured and ſuffered ſo much that he might diſpoſe of it. For *Chriſt* himſelfe telleth us, *That the Father hath given all judgement to the Sonne*, and produceth this as the reaſon, *Becauſe he is the Sonne of man*, that is, for having merited it by the labours and paſſions of this humane life; and S. *Paul* explaineth this cleerly, where he ſaith, *Chriſt humbled himſelfe made obedient to death, even the death of the croſſe, for the which thing God hath exalted him.* So that here *Chriſts* power is referred to his purchaſe of it by his paſſions. Therefore a *Chriſtian* that repineth at any affliction in this life, ſeemeth to forget what he oweth the *Croſſe* for his redemption from miſery, and to what he was ſealed by it, when it was laid upon him in water, to ingage him even before he could beare

Joh 5. 23, 27.

Phil. 2. 7.

it in a heavyer matter, and to oblige him to ſerve under all thoſe croſſes of fire or water this life ſhould paſſe through, for after this comes a ſtronger baptiſme of fire in the tryals of a *Chriſtian*.

Thoſe who are not Chriſtned with the ſigne of the *Croſſe*, may have ſome pretence, not to underſtand the uſe or obligations of it; but you, on whoſe heads it hath been laid in Baptiſme, and preſſed (as it were) into them by *Confirmation*, can have no colour to miſ-conceive the uſe of *Croſſes*; and ſince it is a defence againſt evill ſpirits, the making but the ſigne, or figure of the *Croſſe*, with our hand, it muſt needs be of greater efficacie againſt both the world and the devill, the having of them made upon us by the hand of God, who chaſtiſeth every child he receives, and ſo croſſeth his children alwayes either to expel ſome evill ſpirit, or to mark a lodging for the better reception of his holy miſſion into it. Look up therefore to heaven, and you ſhall ſee *In hoc ſigno vinces* in-

In this ſigne thou ſhalt overcome.

ingraven upon all your Croſſes.

I will cloſe up this proofe of your ſecond *covenant* as *Chriſtians*, with this adviſe to you, how in all the ſhip-wracks of your lives or fortunes in this ſtorme, you may ſave your ſelves by a right uſe of the *Croſſe*. The *Fathers* doe uſually call the *Croſſe*, *Tabulam naufragii*, that plank whereon humane nature was ſaved, when all her goods were caſt away, and you muſt take the manner of ſaving your ſelves by your croſſes, from that conception of making them planks to beare you up; and you know the ſame piece of wood, lying upon you, will ſink you, which would carry you if you lay upon it. In like manner, if the weight of your preſent croſſes lye upon the ſenſitive part of your ſoules, and you conſider them meerly as ſenſible oppreſſions and gravations in this world, fleſh and blood will be dejected, and ſunk by them; when that feeleth all the charge upon it, the mind may eaſily be caſt downe by the heavineſſe of the ſenſes; but if you lay your minds upon your

croſſes, that is, extend your thoughts orderly upon the meditation of the *Croſſe* of *Chriſt*, from which all yours derive a vertue and efficacie to work upon you, the image of the Sonne of God, laying your minds in this poſture upon your croſſes, they will beare up your hearts inſtead of ſinking them; and thus this ſtorme ſhall but drowne your worldly and earthly affections, and your croſſes in this poſture under your minds, ſhall carry and land you in the land of the living. Wherefore I beſeech you to caſt your thoughts in this poſture upon the *Croſſe* of *Chriſt*, reſting upon it with confidence, that it will ſupport you; and reſt your minds upon your owne croſſes, as conceiving them to be rather carriages of your ſoules to ſpirituall aſpirings, then materiall onerations upon your bodies, and then you may eaſily apply to your ſelves this comfort of S. *Paul* out of the crucifixion of Chriſt, *Nam etſi crucifixus ex infirmitate, ſed vivit ex virtute Dei, nam & nos infirmi ſumus in illo, ſed vivemus cum eo ex virtute Dei.*

2 *Cor.* 13. For although he was crucified of infirmity, yet he liveth by the power of God, for we alſo are weake in him, but we ſhall live with him by the power of God.

CHAP.

Chap. III.

Of the Covenant *of ſuffering as* Catholiques, *the Champions or true Church of* Chriſt.

IN my preceding diſcourſe, having (I hope in God) ſufficiently proved this your ſecond bond of ſufferance by the two irrecuſable witneſſes of *Chriſts* life, and his death, I ſhall proceed to put the third in ſuit againſt any reluctant and querulous humor which fleſh and blood may breed in you to plead againſt your ſpirituall conformity to your temporall condition; that in poverty of ſpirit you may be ſuited to the penury of your fortunes, when you conſider ſeriouſly your ſelves bound by this triple cord to croſſes & adverſities in this life. The third of your *Covenants* I propoſed to you, was, the being *Catholiques*, which notion ſeemeth to be like the wheele in

the middle of a wheele in *Ezekiels* Vision, for the *Catholique Church* is contained within the greater circle of *Christianity* as a leſſer ſphere within a larger: and we may properly ſay that the ſpirit of life is in this ſmaller wheele; for the being a *Chriſtian* in the large acception of it, will admit many ſtations of Religions, without the incloſure of the *Catholike Church*, wherein the *Symbol* of the *Apoſtles* incircleth the true *Chriſtian Faith*; and becauſe this terme, *Catholike*, is now the notionall diſtinction of your true Religion, from all other, whoſe ſects are comprehended in the amplitude of the terme (*Chriſtian*) it will not be impertinent to explain unto you in a few words the *Churches* ſenſe of this denomination, *Catholike*.

We know the firſt followers of *Chriſt*, were called *Diſciples*; It ſeemeth *Chriſts* humility would not admit ſo much honour in his life, as the faming of his name by this celebration of it, which men affect eſpecially to ſet upon the front of their intellectuall edifices:

fices: for *Chriſt* all his life endured the meanneſſe of his earthly habitation to be branded upon his *Diſciples* who were called *Nazareans*, or *Galileans*, rather then the glorioufneſſe of his office to be charactered upon them. For his ſirname of *Chriſt*, which is *Anointed*, hath a reference to the higheſt dignities of the world; ſo as it was long after his death, before he admitted his followers to that honourable name of *Chriſtians*, for you know it was at *Antioch* that the *Diſciples* began firſt to be named *Chriſtians*, and he who never ſleepeth, was early up ſowing tares, for *Simon Magus*, who was his firſt ſeedsman, ſowed even in the ſame furrows the *Apoſtles* were plowing, and his followers wore the badge of his name, and many other *Hereſies* ſprang preſently up, all which covered themſelves with this large cloake of *Chriſtian*; in ſo much as the name of *Chriſtian* was juſtly odious in that apprehenſion the *Gentiles* had of it. For the *Hereſies* that were clothed with that upper garment, were in their owne *Act.* 11. 26

nakednesse, foule and execrable in all sorts of pollutions. For those we call now *Simoneans*, and *Gnosticks*, and *Ebionites*, and many other, which by the Authors of their Sects are now stigmatized, in those times were all involved in the latitude of *Christians*. Whereupon before the death of all the *Apostles*, this denomination of *Catholique* was peculiarly affected to the sincere and orthodox *Christians*, which sir-name we take from our Mother the *Catholique Church*, notified so for the single, and onely *Church* of *Christ* by the *Apostles Creed*; and in the sequence of ages, as the tares grew up in the large field of *Christianity*, the pure and sound part of the *Church* assigned this as a speciall and specificall difference between the *Heretiques* and the legitimate *Christians*, and so it hath been accepted ever since as a notional discernment between them.

The word, *Catholike*, signifieth literally, *Universall*, and was meant to signifie that faith to be onely sincerely *Christian*, which was universally and una-

unanimously promulgated by the *Apoſtles*, and conſerved by the general conſent and fidelities of their diſciples, and ſo tranſmitted by all the concurrent teſtimonies of that age to the next ſucceeding it. So as the *Church* is not called *Catholike* for the actuall extention of it into all nations, but as the major part in reſpect of all *Chriſtian* ſocieties, or in reference to the promiſe of this expanſion over the whole world. So that it hath alwaies been one of the viſible markes of the *Church*, the being the greateſt ſociety of *Chriſtians* of any one communion. And as all ſects came out of the true *Church* ſhe retaineth ſtill the name of the whole, as the body of the tree doth after many branches are torn off from it. So as the *Catholike Church* neither is, nor ever was a comprehender of all the ſects of Chriſtians, but a compriſer of a greater portion of them, then any other profeſſion which was ſeparate from her; and this majority the *Catholike Church* hath had in all *Chriſtian* ages. When we ſay then the

Roman

Roman Catholicke Church, we doe not meane to exclude all Churches from being *Catholike* beſides the locall *Church* of *Rome*, but as that is the head, and ſpring of *Catholike* communion, by way of dignity and preference above all other particular *Churches*, we give *Rome* that ſingle appellation, as the head of all other *Churches*, or by reaſon of the derivation of the *Catholick* faith from her to the reſt of the *Churches* of the world, as being the Chaire of S. *Peter*, the Prince of the *Apoſtles*, who was conſtituted head of the *Univerſall Church*, and as the ſame authority and prerogative is deſcended upon his ſucceſſors the *Biſhops* of *Rome*, in theſe reſpects, in regard no *Church* is accounted, nor is *Catholicke*, that doth not adhere to her communion, we ſtile the particular *Roman*, the *Catholike Church*.

For if we ſpeake formally and expreſly, the *Catholike Church* ſignifies the body of all particular *Churches* united in communion with the *Vniverſall*, and by way of participation any particular

cular *Church* may be called *Catholicke* as it partakes with the intire body. In this reſpect the *Church* of *England* before the ſeparation was a *Catholike Church*, and ſo are all *Churches* which remaine united to the *Catholike* Communion. So as when you heare it objected that *Roman* and *Catholike* ſeem as incompatible as particular and *Univerſall*, you may ſatisfy your ſelves, that *Rome* doth not claime the title in that contradictory ſenſe, to ſay that the ſingle and locall *Church* of *Rome* is the *Univerſall Church*, but that *Rome* is the head of the *Univerſall Church*, in which all particular ones are to be accounted *Catholike* (in this ſenſe of orthodox, and true Churches) as they are united to that head. If the *Proteſtants* acknowledged any one particular *Church* to be the head of their communion, that *Church* might be ſaid to be the *Univerſall Proteſtant Church* by way of eminency; and in this ſenſe the *Roman Church* is ſtiled the *Univerſall* or *Catholike Church*. I have ſaid this as falling within the verge of

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the word *Catholike*, without intending to passe further then the frontispice of the *Church* to read to you this inscription only of *Catholike*, which is often misunderstood by those who will allow *Universall Religion*, but no *Catholike*.

And, I hope, the signification of this your surname may minister great assurance to you, when you consider that you suffer under that title and notion, which hath alwaies been the discernment of true *Christian Religion*. For S. *Irenæus* (one of the Primitive *Fathers* of the *Church*) marketh, that none of the sects of those ages did ever arogat this title of *Catholikes*. It seems it hath been preserved miraculously among the insolences of all various errors, which never durst lay violent hands upon this lovely intemerat virgin name of *Catholicke*; the protection of the *Psalmist* hath been verifide upon this name, *Scuto circumdabit te veritas, & cadent à latere tuo mille, & decem mille à dextris tuis, ad te autem non appropinquabit*, for of all the swarms of waspes and

Psal. 90. With a shield his truth shall encompasse thee, a thousand shall fall on thy side, & ten thousand on thy right hand, but to thee it shall not approach.

and hornets which have flown out of the *Church* in all ages, never any did so much as taint this name by their hiving themselves in it. There hath alwaies descended upon the projectours of *Babel* this designe of, *Faciamus nobis nomen*; they have alwaies affected the celebration of their own name, that have set up for themselves any new sect, and their master hath payed them that vanity, for labouring in his high way, to allow the stamp of their owne names to be set upon the coine, whereof he is the Prince, and the Father. This priviledge the divell hath allowed to all *Arch-hereticks*, and hath communicated so much of his prerogative as to leave their names impressed as a signature upon their errors; but none have been permitted to vitiate the name of *Catholike* by an imposition thereof upon any sophisticated Religion.

Let us make to our selves a name.

It is not my worke now to exhibit to you the proofes of the legitimate genealogy of your Religion from the true ancient *Catholike* stock, I beleeve these

theſe very times may read to you the evidences of your antiquity by the averſion which all novelty declares againſt it, I purpoſe only to convince the controverſies of humane nature in the point of ſufferings, not to handle any contention in matter of *faith*, beleeving you have more neede of helpe againſt the fingers of *Purſivants*, then againſt the armes of *Pulpits*, and this reflexion may ſerve you to confute the arguments of your fleſh and blood againſt patience in all your perſecutions, in that you ſuffer under that notion which only can ſanctifie the ſufferings of any perſecuted *Chriſtians*. Conclude then your ſelves happy in theſe times, ſince you are in a capacity of making treaſure of all your tribulations, when others, who it may be are under as heavy a temporall yoake as you, drawing not in the ſame cariage of the *Catholike faith*, will find the weight, even in this world, more intolerable.

They are much more to be lamented to whom we cannot apply S. *Iohns* comfort

comfort to the diſtreſſed *Catholikes* of his daies, when he ſaith, *Ego frater veſter, & particeps in tribulatione, & in regno, & patientiâ in* JESU CHRISTO. For it is a deplorable ſight to ſee our kindred, and friends out of that ſtate, which (as S. *Paul* ſaith) *Operatur tolerantiam earundem paſſionum quas & nos patimur*. For which cauſe one of our greateſt prayers ought to be, that as they are partakers of the paſſion, ſo they may be alſo of the conſolations; for Saint *Auſtin* ſaith, *One may cary all things with him out of the Catholike Church but charitie*, as baptiſme, the ſacramẽts, and the reſolution of ſuffering. But we know how little comfort S. *Paul* giveth to thoſe who have all the materiall parts of *Chriſtianity*, and want the formall, and animating ſpirit thereof which is *Charity*. How much then ought you to praiſe God in all your *Covenants* of ſufferings, to ſee your ſelves compriſed in the infallible *Covenant* and contract of reward which is paſſed to his *Catholike Church*; wherefore I may properly ſay to you, *Gaude-*

Apoc. 1.9. I your brother, and partaker in tribulation, and the kingdome, and patience in Jeſus Chriſt.

2 *Cor.* 1.6. Which worketh the toleration of the ſame paſſions which we alſo ſuffer.

1 *Cor.* 13.

Rejoyce & be exceeding glad.

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te & exultate, becauſe you are under the beſt notion of the afflicted in theſe times, when ſufferings are ſo vniverſall, and the cauſe of them ſo little *Catholike*.

Upon thoſe words of the *Apoſtle* S. *Paul*, *Adimpleo ea quæ deſunt paſſionum Chriſti in carne meâ pro corpore ejus quod eſt Eccleſia*, S. *Auguſtine* asketh how there can any thing be ſaid to be wanting to his paſſions who was God and Man, and taking vineger for his laſt taſt of this world, declared giving up the Ghoſt that all things were conſummate that had been written of him; and anſwereth the queſtion thus, that all the paſſions were compleated that belonged to the head, there remained the ſufferings of the body, which is the *Church*, to render it ſutable to the head, and the *Apoſtle* as a principall member of that body might well ſay he was to fill up his ſhare of what was required thereof. So as it is not the inſufficiency of *Chriſts* paſſions that needs a ſupplement of his *Churches* preſſures, but the order of God, who hath

Col. 1. 24. I accompliſh thoſe things that want of the paſſions of Chriſt in my fleſh, for his body which is the Church

hath deſigned the application of *Chriſts* paſſions and merits to his *Church* by this her conformity to his paſſive peregrination through this world.

And may we not ſay, that to unite his *Church* the more firmly to him, he hath left her faſtned to the *Croſſe* upon earth, that this his body might ſeeme to be ſo much his owne, as it might appear rather his naturall body crucified, then onely a myſticall ſignification thereof? For his paſſions being continually iterated upon reall fleſh and bloud, which have the honour to be called *the Temples of the holy Ghoſt*, they may ſeem to have a more then ordinary repreſentation of the paſſive body of *Chriſt*. For if all the ſacrificed bodies of the Synagogue, and all the blood of irrationall creatures effuſed in the Temple, were figures of his naturall body, why may not thoſe ſacrificed bodies which are themſelves Temples of God, well be ſaid now to be an admirable manner of ſomewhat more then repreſenting *Chriſts* living body? Therefore it ſeemeth

meth that *Christ*, to have a continuall view of the glory of his ſuffering body, hath left his *Church* in a bleeding poſture, to preſent God his Father with a perpetuall ſhow not only of a picture, or image, but as it were a reall exhibition of himſelf ſuffering in his *Church*, and no ſight propitiateth God to the ſonnes of men ſo much, as this of ſeeing them as it were acting the ſons of God, under this notion of hoaſts and ſacrifices. In the quotidian unbloody ſacrifice of his now impaſſible body, the offering is of more dignity, but the object ſeemeth not ſo affecting, and moving compaſſion, as the torne and wounded figure of his *Churches* tribulations, the body whereof ſeemeth to be deſigned to bleed continually for a lively memoriall of *Chriſts* merits in the ſight of God, and for a ſolicitor of an effuſion of freſh graces, upon the neceſſities of this body, untill the bleeding and the beatify'd body be both united into one conformity of glory.

This is the order God ſeemes to have

have ſetled in the continuation of his *Churches* ſufferings, the which attract ſuccours convenient at the ſame time, that it may remaine a perfect image of *Chriſts* body, alwayes grieving, and alwayes glorying, in a complyance with the deſigne of God, and in the proclamation of the triumph of *Chriſt*, who when he led captivity captive, gave theſe gifts unto men, whom he left to triumph by the ſame Armes wherewith he had overcome, which are Croſſes, Sufferances, and Paſſions. Which conſideration may eaſily induce us to acquieſce to the order of the ſufferances of the *Catholike Church*, ſince the preſſures thereof are not only continued memories or imitations of that object which is ſo pleaſing to God, the paſsions of *Chriſt*, but even accompliſhments of what was wanting of his paſsions, (according to the meaning of S. *Paul* before related) which was the finiſhing and conſummating the effect of his ſufferings, by rendring the body ſo fit for the head, as *Chriſt* may have glory by the perfe-

ction of this work, as wel as the *Church* beatitude by this ſutable incorporation.

*Heb.*2.10. Since S. *Paul* ſaith, That it became God to conſummate the Author of our ſalvation by his paſſion, we muſt needs conclude it neceſſary, that we who are to be the matterwhich is to be ſaved, and glorified, ſhould be purged and perfected by the ſame manner; and we may well ſay, that to anſwer to the ſingle bloody ſacrifice of ſuch a head, the perpetuall ſanguinary immolation of the body, during to the end of the world, is but a decent conformity. With good reaſon therefore, as the head of the *Catholike Church* was once victimated and offered up in bloud to the glory of his head, [a] who is God, it is but juſt that the body ſhould be continually immolated, as a bleeding hoaſt to the glory of his head, who is *Chriſt*. Whereupon Saint *Paul* expreſſing the proper ſtate of the *Church*, ſaith, *We that live are alwayes delivered unto death for* JESUS, *that the life of* JESUS *may be manifeſted in*

[a] 1.*Cor.* 11.4.

2.*Cor.*4. 11.

in our mortall fleſh; ſo as the *Church* ſeems appointed a durable ſacrifice to manifeſt and ſet forth the life of *Chriſt* to his *Father* and himſelfe. And upon this ground, the *Church* may be ſaid to be in ſome degree to *Chriſt*, what he is to his *Father*, that is, as he is the mirrour which reflects to the *Father* his eternall life and being, ſo the *Church* in her paſſions reflecteth to *Chriſt* his owne mortall life and exiſtence. Which figure of *Chriſt* upon earth, when the *Father* contemplateth, and at the ſame time ſeeth him *to be the brightneſſe of his glory, and the figure of his owne ſubſtance*, this muſt needs propitiate God infinitely to that body, which repreſenteth to him ſuch an honour he hath received from the head thereof, who being equall with him, did thus admirably ſubject himſelfe for the exaltation of his glory. Doth not then the ſuffering *Church* rememorate to God continually the higheſt point of all his glory? For the holocauſting or incineration of infinite worlds, in honour of the Ma-

Heb. 1. 3.

jesty of God, would not have been an oblation equivalent to the least drop of blood drawne from the person of *Christ*; and therefore *Christs* designe in leaving his mysticall body in a suffering posture, is one of the highest straines of his divine providence, both in order to the honouring of his *Father*, and the purifying of his *Church*, till *The body and the head meet in the perfect man, in the age of the fulnesse of Christ*.

Ephes. 4. 13.

It then we review the state of the *Church*, even since the Empire of the world undertooke her protection and repose, we shall finde her still continuing an image of the life of *Christ*, who we know had divers intermixtures in his course through this world; sometimes he was in want and hunger in the desart; sometimes declared in the glory of his miracles, feeding multitudes, and curing all diseases; and again, sometimes we find him withdrawing and hiding himselfe from the fury of the people; and then at other times we behold him in authority and magi-

magiſtracy, expelling the prophaners of the Temple, and caſting out the evill ſpirits out of the images of God, and converting them into the temples of the *Holy Ghoſt*. Theſe viciſſitudes we finde alſo in the ſtate of his *Church*, ſometimes proſpering, ſpreading, and feeding thoſe multitudes which ſodainly after have riſen againſt her, and forced many of her members to fly out of their reach into deſarts and more diſpeopled places; in ſome times again ſhe hath propagated miraculouſly, and eſtabliſhed her doctrine and her juriſdiction among many unbeleeving nations in a wonderfull felicity, and in ſequence of time hath beene baniſhed and eliminated out of theſe dominions. Theſe alternative mutations are evident in the progreſſe of her diſperſion through the world, and we know ſhe ſhall extend her ſelfe at laſt to the ends of the world, and if not cover the face, yet leave ſome of her markes upon the whole face of the earth. Wee ſee her now as it were ſhipped away almoſt quite from *Afri-*

ca, where ſhe was ſo firmly planted many ages before *America* was ſo much as knowne to be in the world, and now ſhee ſpreads there to a good growth, while her plantation in *Africa* lies waſte and deſolate, and the good ſeed which is ſalne in that ground ſeemeth to anſwer for the ſemination of thoſe tares which the Enemy hath caſt into theſe territories of *Chriſtianity*. And we may note, that all the ancient *hereſies* which ſo much infeſted the *Church* in former ages, are now almoſt eradicated according to the fate of them. *Spuria vitulamina non dabunt radices altas*, and the new ones which are now ſo flowerd, and full blowne, will ſhed and fall away, like Tulips, which commonly vary their colours every yeare ſomewhat, till the roote it ſelfe in a few yeares leaveth bearing; and theſe varieties of vexations will ſucceſſively ſpring up to the *Church*; out of the ruines of ſome errors, new wilbe erected; and thus ſhe ſhall be exerciſed to the end of the world, till the man of ſin, *Antichriſt*, ſhall

Sap. 4. 3.

ſhall come to purge her by a generall conflagration, as it were of the whole world in the flames of his blaſphemy, which ſhalbe the laſt perfecting fire of tribulation, ſhall reduce the *Church* to the fineneſſe of that gold which muſt pave the heavenly *Jeruſalem*.

This is *Chriſts* method and deſignation of the manner of his *Churches* paſſage through this world up to him, in whom ſince there can be neither impotency nor ſeverity to this his body, for the *Apoſtle* tells us, *He nouriſheth and cheriſheth it as a man doth his owne fleſh*, Eph. 5. 29. we muſt reſolve that this order is in reference to the preſenting his *Father* with a continuall intuition of his ſuffering body, whereby he is the moſt eminently honoured, and to refine this body to the moſt perfect degree of purity, which this locall ſeparation from the head can admit of, to reduce it at laſt to that glorious eſtate, *Non habentem maculam, aut rugam, aut aliquid hujuſmodi, ſed ut ſit ſancta, & immaculata.* Eph. 5. 27. Not having ſpot, or wrinkle, or any ſuch thing, but that it may be holy, and unſpotted. Wherefore I may properly ſay to you as members of this ſuffering body,

1. Pet. 4. 12. body, from S. *Peters* mouth, *Thinke it not ſtrange in the fervour which is to you for tentation, as though ſome new thing happened unto you, for all that you are expoſed to is in conſequence of that order wherein Chriſt conducts his Church through this tranſitory world.*

TO elucidate farther this poſition, That God is propitiated by the ſight of *Chriſts* ſuffering body, we may make this animadverſion upon the conſtitution of the *Catholike Church*, That ſoone after the iſſue of bloud was ſtenched, ſo as the bodies of the *Martyrs* did no longer afford that object of paſſions, the *Holy Ghoſt* (who had charge to preſerve the *Church* in the moſt acceptable condition to God) preſently infuſed a ſpirit of voluntary mortifications and ſufferings into the *Church*, whereby many holy perſons were divinely inſpired to congregate bodies and ſocieties of ſufferers, which ſhould be united by a vow of perpetuall afflicting and exerciſing their bodies,

dies, and making themſelves lively images of *Jeſus Chriſt* crucified by the rules of ſelfe-abnegation, and exhibition of a life intirely ſacrificed in the toleration of all ſorts of auſterities. This ſpirit wrought upon both ſexes, and hath produced thoſe admirable orders of mortified, and crucified *Chriſtians*, which are ſo eminent in the *Catholike Church*; ſo that the ſtrongeſt powers of fleſh and blood have been ſubdued by the weakeſt portions of it; *Virgins* in the ſucceeding times have been as ſanctified by their civill death, and ſpirituall mortification, as they were by the violent deſtruction of their lives, & conſecration of their bodies in martyrdome, to this miniſtery of the *Churches* ſufferings, which were wanting to the paſſions of *Chriſt*; and ſo this order of ſelfe-ſacrificing, ſeemeth to have ſucceeded in the *Church*, to the vacancie of the *Martyrs*, whereby God hath this ſpectacle continued to him, in the paſſions of the body of *Chriſt*, in bodies and ſocieties expreſly ſet apart from the world for that

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intendment, which are all the religious orders of the *Catholike Church*, whoſe lives are nayled to the *Croſſe* by many vowes of auſterity, penance, and ſelf-crucifixion; and theſe make ſuch a propitiating ſacrifice of their lives to God, as we may be aſſured he ſmels it as an odour of ſweetneſſe, ſince hee breatheth downe ſuch a ſuavity and ſavour upon all their moſt aſperous regularities, which are of ſo ill an odour to nature, as the *holy Spirit* muſt needs incenſe and perfume them to make them tolerable. And ſurely the purity of theſe living hoaſts doth mediate powerfully for Gods patience and longanimity, which he affordeth to many multitudes of ſuch members of *Chriſts* body, as doe rather crucifie againe to themſelves the Sonne of God, as the *Apoſtle* ſaith, then exhibit themſelves images of *Chriſt* crucified.

Heb. 6. 6.

And thus *Chriſt* is ſo infinitely mercifull, as he ſuſpendeth the juſtice of his Father againſt thoſe, in whom he ſtill ſeems to ſuffer, by preſenting to him that part of his *Church*, which ſuf-

ſuffereth in him, whereby God hath ſtil various remonſtrances ſet before his eyes of the paſſions of *Chriſt*, to ingratiate his *Church* to him in theſe later ages, wherein God hath been pleaſed to take the ſweet ſavour of his *Church*, more from the Altar of odours and incenſe within the veyle of the Sanctuary, then from that of bloody ſacrifices; that is, from the conſecration of the religious orders of his *Church*, which doe as it were evaporate their lives in a continuall fume of ſelf-conſumption, by the fire of mortification. In this eſtate the *Church* may ſay, *Sacrificium & oblationem noluiſti, aures autem perficiſti mihi:* For God hath been pleaſed to perfect the eares of his Church, in the attention to his Evangelicall counſels of chaſtity, and relinquiſhment of all to take up the *Croſſe*. And this is remarkable for evincement of the ſingle legitimation of the *Catholike Church*, that no other communion of *Chriſtians* have their eares ſo much as opened to the counſels of *Chriſt*.

Pſal. 39. Sacrifice and oblation thou wouldſt not, but eares thou haſt perfected to me.

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It is ſtrange, that they who have their eares open to nothing but the letter of the *Word*, ſhould be ſo deaf to thoſe ſo literal words as recommend
1 *Cor.* 1. 18 The word of the Croſſe. theſe Evangelicall counſels; but as it is *Verbum Crucis*, we may feare it ſeemeth *ſtultitia* to them; but to the *Catholique Church*, it is *Virtus Dei*. For ſure
The power of God. it muſt be a ſingular operation of the Spirit of God, to diſpoſe the corruption of our fleſh and blood to vow it ſelfe to ſuch a laſting martyrdome, in which, as out of an ingot, or wedge of gold, the Wyer is hammered, and drawne out by continuall macerations and percuſſions upon the fleſh; and as the matter may be ſaid to endure more by being wrought and drawne out into ſmall Wyers, then when a piece of gold is ſtamped and coyned at one blow upon it; ſo thoſe bodies which are extenuated, and filed away by lingring mortifications, and macerating auſterities, may be truly ſaid to have a more painfull kind of Martyrdome, while they are thus wrought as it were into the image of *Chriſt*, then thoſe

those who have it marked & impres'd upon their bodies all at one incision; which is the case of *Martyrs*, that at one blow have *Christ* stamped upon them; the others are long under the Presse, whilst (as the *Apostle* saith) *Christ is formed in them*. And these are such as according to the advice of Saint *Paul*, doe exhibit their bodies *a living hoast, holy and pleasing to God*, (which he calls *A reasonable service*) to wit, a spirituall and rationall offering of soule and body, by internall purity, accompanyed with extinction as it were of the life of the flesh, by vigilancie, abstinence, and attention to divine offices. Gal. 4. 19.

And surely there are many of these unbloody sacrifices, which are no lesse acceptable to God, then the victims of the *Martyrs*. For certainly it is a harder work to keepe our blood continually from running the course of nature in our veines, then it is at once to poure it out of them. The first is a continuall combat, and an uncertain victory, for the enemy who is overcome every day, is still equally to

be

be feared. The laſt though it be a ſharper conflict, yet it is a preſent diſpatch, and a perpetuall extinction of all enmitie. Wherefore S. *Chryſoſtom* ſaith, *He admireth more Joſeph remaining unſcorched in the flames of ſuch a ſollicitation, then the three children coming with no ſcent of fire out of the furnace*; and S. *Bernard* ſaith, *he accounts a chaſte ſoule not only to be celeſtiall by origin, but even heaven it ſelfe by ſimilitude.* And thus *Chriſt* who hath carried our nature into heaven above that of *Angels*, hath left it a capacity even on earth to become *Angelicall.* So we may ſay now that *Chriſt* in his *Catholike Church* preſenteth his Father with Crucified *Angels*, to repreſent to him his paſſion, for the *Virgins* who crucifie their fleſh with all the vices, and concupiſcences of it, may well be ſayd to be *Angelicall Crucifixes.* And thus the wiſedome of the *Holy Ghoſt*, hath as it were varied the manner of *Martyrs* in the *Church*, and ſubrogated crucified lives to officiate in the place of the ſanguinary victims of the Primitive ages, to make the

the ſame repreſentation. Whereupon, as *Chriſt* did leave the unbloody ſacrifice of himſelfe, to commemorat, and apply the virtue of his paſſion, ſo it ſeemeth the unbloody obligations of the religious bodies of his *Church*, were inſtituted by the *Holy Ghoſt* to continue that part, which was acted in the victims of the *Martyrs*, which was a repreſentation of the paſſions of *Chriſt* to God the Father, wherby a continual influence of freſh graces is impetrated for the ſupport of the *Catholike Church* in all her preſſures; ſo as we may ſay with the *Apoſtle*, *Sacramentum hoc magnum eſt in Chriſto, & in Eccleſiâ.* *Eph* 5.32. This is a great Sacrament in Chriſt, and in his Church.

All this tendeth to illuſtrate to you, how the Church is deſigned by her head *Chriſt Jeſus* to remain a ſuffering body in this world, to the end, you who by *Chriſts* great mercies are members of it, may not be tempted by the infirmity of nature to reply with *Gedeon* to the *Angels* of the *Church*, *If our Lord be with us, why have thoſe evills apprehended us?* but rather in an holy aſſurance that God cannot be removed from us *Judg.* 6. 13.

but by our owne diffidences, let us answer with *Eli* to the message of ruine to our houses, *It is our Lord, let him doe what is good in his eyes.*

1 *Reg.* 3. 18

It is observable, how to that *Church* of God, to which no temporall sufferings were medicinally- appointed, there was no reward but temporall felicity manifestly proposed: for as all the sacrifices of the temple were but figures of the blood of the *Church of Christ*, so all their promises were but darke shadowes of heaven, the which is as much cleerer, and better exposed to us, as the sufferings of men are worthyer then those of beasts; and it was but just, that they who had but water appointed for most of their purgations, instead of the fire of *Christian* discipline, and mortification, should have but earth measured out to thẽ for their possessions, when the others who had all sorts of afflictions prescribed to them, had heaven fairly laid open to their expectations. And so there is more difference between the joyes, & glories that are proposed to *Christians*, in

in the ſight of God, and the taſting the grapes and figs of *Canaan*, conditioned with the children of *Iſrael*, then there is between the being but aſperſed with blood from the hand of a Prieſt, and the being our ſelves the bloody ſacrifices.

All our ſufferings are then compenſated by that meaſure of joy, running over into out boſomes, which is a promiſe of becomming Gods, while the acquiſitions propoſed to our elder brothers, were but the proſperities of men. Wherefore we may note, that untill the *Croſſe* had opened the gates of heaven, God did not make that, the key, wherewith his children were ſo preciſely ordained to unlock them. For the ancient *Patriarks* who were to ſtay long without the doores were not ſet to forge this key out of the fire of tribulation, with ſo much ſweat and labour, as thoſe who were preſently to be let in upon the perfecting of their worke preſcribed in the *Goſpell*. And ſo we may obſerve a far differing order in the promulgation of the *Law*, and

of the *Goſpell*. For to the *Generalls* of the Law, there was given a promiſe of great temporall victories, triumphs, and ſubjugations of their enemies, but we know the *Champions* of the *Goſpell* had very different *Commiſſions*, which conſiſted in all temporal ſufferings, defeatures and diſtreſſes. Theſe were the articles which *Chriſt* pend for their inſtructions, That they ſhould fly before their enemies from place to place, be taken, ſcorned, ſcourged & vilified under all worldly indignities; *In mundo preſſurã habebitis*, is one of the laſt orders *Chriſt* gives his *Commanders*, ſo that we may ſee S. *Peter*, and S. *Paul*, diverſly equipaged for their expeditions to what *Moſes* and *Joſuah* were for their enterpriſes. And yet the conqueſt of the firſt, was to extend to the whole earth, and the victories of the laſt but to a mole-hill in reſpect of the other. So much more virtue *Chriſts* perſon hath conferd upon croſſes and ſufferings, then God did allow to temporal proſperity.

In the world you ſhall have diſtreſſe. *John* 16. 33.

Upon this foundation, *Chriſt*, to raiſe

raiſe this point of afflictions which is annexed to his *Church*, as high as nature can carry it, exalts it by a revolt of nature it ſelfe againſt all innate inclinations, advertiſing his *Church*, that even their fathers, brothers, & friends, ſhall deliver them up to perſecutions. And I pray God you have the next following mark of the Diſciples of *Chriſt* as evidently upon you as you have theſe, which is, *In your patience you ſhall poſſeſſe your ſoules.* This is the onely ſhield *Chriſt* hath given his *Church* to cover her in all thoſe ſhowers of fiery darts which are to fall upon her. He hath left her patience, and permitted the world to furniſh her with paſſions, as neceſſaries for the exer iſe thereof. So then as you are members of the *Catholike Church*, you muſt ſtock your beſt poſſeſſion, and reſolve ro live upon that in all your other *ſequeſtrations*, which is, the poſſeſſing your ſoules in patience. For indeed, no body can poſſeſſe his ſoule, (that is, remain maſter of it) but by this ſecurity, for without this hold of Luk 21. 17, 19.

our minds, the world hath power to alienate them by all caſualties and violences that invade them; and this is the reaſon why *Chriſt*, who conſidereth nothing in his *Church* but ſoules, having left this ſafeguard for them, hath expoſed all the reſt to the injuries of the world, as not worthy his protection; ſo as having a ſufficient power given us to maintain the poſſeſſion of our ſoules, we need not feare any diſpoyling of ſuch things, of which, the deprivement may improve that poſſeſſion, more then the fruition; for the burning of our houſes, and the conſumption of all our temporalties, make ſuch aſhes, as are the beſt ſoyling can be caſt upon our earth for the bearing of patience; and ſo we may fructifie this poſſeſſion of our ſoules, even by the periſhment of our fortunes; ſince I may then ſay with the

Heb. 10. 36 *Apoſtle, Patience is neceſſary for you, that you may receive the promiſe of poſſeſſing your ſoules.* I may aſſure you conſequently, that you may improve the beſt part of your eſtates, as *Catholikes*,

in

in all your ſentences, and *ſequeſtrations* under that notion, for you have the beſt treaſure of the *Church* to undamage you, which is the conformity to *Chriſts* ſufferings, which are better then indulgences granted out of the redundant treaſures of his paſſions, for theſe doe but deduct from temporary pains, and the other doe improve eternall glory.

All you therefore who are ſuffering under the predicament of *Catholikes*, have no worſe a cauſe to claime that diſpoſition of you, which S. *Paul* commends in the *Church* of his dayes, in thoſe great fights of affliction ſhe ſuſtained, when the *Chriſtians* took with joy the ſpoyle of their goods, knowing that they had a better and a permanent ſubſtance, ſince the ſame permanent aſſignment is made to you for all your privations, and in ſome reſpect your portions are mended ſince that day, though the purchaſe coſt you not ſo deare as it did the then perſecuted *Catholikes*, for the accidentall beatitude of heaven is augmented ſince thoſe *Heb.*10.34

dayes by the addition of many millions of glorified ſoules, every one of which is ſome encreaſe of joy mutually to each beatify'd ſoule, by a participation reflected from one anothers joyes, and ſo the number of the bleſſed ſoules, in this regard, as it riſeth, raiſeth the glory of heaven. Wherefore it may now be better challenged of you this rejoycing in your traffique for heaven, with the loſſe of your goods, ſince you give leſſe for it then the tortured Primitive *Chriſtians*, and have more in it.

For this conſideration then, you *who* (as the Apoſtle ſaith) *have acceſſe through your faith into this grace wherein you ſtand, and glory in hope of the glory of the ſonnes of God*, ought alſo to glory in tribulations, knowing that tribulation worketh patience, by which *Chriſt* hath ordained you ſhall poſſeſſe your ſoules. And it may well be, that thoſe who ſpoyle and diſpoſſeſſe you of your houſes and lands, doe reſtore your ſoules to you, which were too much poſſeſſed by them, and thus you may

Rom. 5.4.

may be re-eſtated in the beſt part of your ſelves, which peradventure was *ſequeſtred* by your owne eſtates. For you know this was the caſe of the young man in the *Goſpel*, whoſe ſoule was under the ſeiſure of his owne poſſeſſions, which did put a worſe reſtraint upon him, then is upon any of your perſons, when he had nothing to hold him from following *Chriſt*, but the bands of his owne abundances, the which proved both *ſequeſtration*, and impriſonment of his ſoule. Whereupon *Chriſt* asketh, *What permutation ſhall a man give for his owne ſoule?* Mar. 3. 37 ſince there is nothing a condigne exchange for the poſſeſſion of our ſoules, you may chance be much beholding to thoſe who have given you your owne ſoules at ſo low a rate as that which they have taken from you.

The great builder of Magazines had his ſoule ſequeſtred the ſame night his Works were finiſhed; and it may be many of your ſouls have been reſtored to you the ſame day your houſes have been *plundered*, and your lands *ſequeſtred*,

ſtred, for the next degree of leaving all to follow *Chriſt*, is the having all taken from you for his ſake; and there are many vocations which doe not admit the relinquiſhing of all temporalties, but there is none diſpenſed with, in point of a cheerfull acceptance of the loſſe of all for *Chriſt*: ſo that to repine at any privation for Gods ſake, is not onely below the perfection, but without the obligation of *Chriſtianity*. *Catholikes* therefore muſt put on this armour of righteouſneſſe, either on the right hand, or on the left; ſome by a voluntary diſſeiſure of all, which anſwers to the right hand as being *Chriſtian* perfection, but all muſt weare it on the left hand at leaſt, as a ſhield in the warfare of this life, which relateth to a patient ſubmiſſion unto all the violences of this world, which diſpoyle and expropriate us of ſuch temporalities, as we might poſſeſſe for the ſervice of God, according to the ſeverall neceſſities of our callings; the which when they are extorted from us by the injuſtice of the world, we muſt account

2 Cor. 6.6.

count as called for by God, to ſome other uſe, and ſo we may ſay of our goods, as S. *Paul* doth of our lives, *Whether we live, we live to our Lord, and whether we die, we die to our Lord.* If our goods continue in our hands, they are conſecrated to God; and if they be torne from us, they are ſtill offered up to him by our acceptance of his will, unto which, our obedience is our ſacrifice; ſo that we ought to ſay alwayes of our Fortunes, Whether they live, or dye, they are ſtill our Lords. Rom. 14. 8.

In conformity to this, Saint *Paul* deſcribeth to us the ſtate of true ſuffering *Catholikes, By honour and diſhonour, by infamie and good fame, as ſeducers, and as true, as they that are unknowne, and knowne, as dying, behold we live, as chaſtned, and not killed, as ſorrowfull, but alwayes rejoycing, as needy, but enriching many, as having nothing, and poſſeſſing all things.* Theſe times afford you without asking the one half of theſe properties of *Saints*; and you muſt be humble ſuitors by your prayers, that 2 Cor. 6. 8.

God

God (by the interceſſion of the *Apoſtles*, and others whom he hath been pleaſed to make thus compleatly *Saints*) would vouchſafe you the grace of the other halfe of theſe qualities, which the world cannot give you, that you may ſay with S. *Paul, In his omnibus ſuperamus propter eum qui dilexit nos.*

Rom. 8. 37 In all theſe things wee overcome, becauſe of him that hath loved us.

Among all the figures which the *Fathers* have found in the buſh that flamed, and did not burne, this ſeemeth one of the moſt appoſite, The ſtate of the *Catholike Church*; for ſhe hath alwayes been in the fire of tribulation, which hath illuſtrated, and purified, rather then at all conſumed her. The Spirit of God reſiding in her, hath given that quality to her fire, which the Fathers ſay was in that of the buſh, which became more freſh and verdant in the midſt of the flame; and they who look upon the *Church* in all ages, ſhall find both inflamation and verdure conjoyned in her perpetuall paſſions, and her propagations. It was the ſame fire, that which came down upon the heads of the *Apoſtles*, and that which

which flamed in the buſh. Wherefore it is not ſtrange they ſhould both have thoſe correſpondent qualities of ardencie without combuſtion. When you ſee therefore the *Church* on fire, you need not feare the conſumption, knowing that God is in the flame. And the holy Spirit, to intimate to us, that the *Church* is of proofe againſt all elements, telleth us by the *Pſalmiſt* in prediction of her eſtate, *The violence of the river maketh the city of God joyfull, the Higheſt hath ſanctified his tabernacle, the very torrents that break in upon her ſhall water and fecundate her.* Pſa. 45. 5.

Whereupon I may fitly ſay to you in all your exigencies in the name of our *Paſtor bonus*, *Feare not little Flock, for it hath pleaſed your Father to give you a Kingdome*, out of which the whole multitude of *Churches*, and ſtates that are now ſet up againſt you, cannot baniſh you. Remember that he who ſent the deareſt of his flock as ſheepe among Wolves, could have ſent them as whelps of the Lion of *Juda*, to have deſtroyed all thoſe beaſts he expoſed them

them to, but as they were members of the *Lamb*, not of the *Lion*; that is, of his *humanitie*, not of his *Divinitie*. So he choſe to make them ſutable firſt, to his infirmer portion, before he would aſſimilate them to his triumphing condition. He could have ſent S. *Paul* to *Rome* in greater triumph then *Nero*, but he was better pleaſed to ſend him thither in chaines, and S. *Paul* charged with his fetters, glorieth as in his proper throne, remembring ſo much his *Eph.2.6.* *being raiſed up together, and made to ſit in heavenly places in Chriſt Jeſus*, as he ſeemeth to minde little his preſent depreſſion in his chaines, wherein he *Eph.6.20.* boaſts as in *the ſcale of his Commiſſion and Legatſhip*. This was the order of *Chriſt* upon his choiceſt miniſters; ſo as you need not wonder at any temporary diſtreſſes you are reduced to as members of that *Church*, whoſe being exempted from error, overpayeth her being expoſed to affliction; for ſure the burthens of the *Iſraelites* are much to be preferred before the darkneſſe of the land, out of which, they were

were excepted. How much more then are they to be pittyed who are making ſuch *Churches* as have need of temporall armes for their ſubſiſtence, then are thoſe, who are ſuffering in ſuch a *Church* as no human violence can demoliſh? For *Chriſt* having left unto it his paſſions, hath alſo promiſed the preſence of his perſon unto the conſummation of the World. *Mat.* 28. 20.

I will conclude this point of the *Covenant of ſuffering as Catholikes*, with this cleere evincement of it by S. *Pauls* teſtimony, who ſaith, *Si in hac vitâ tantum in Chriſto ſperantes ſumus, miſerabiliores ſumus omnibus hominibus*, ſo as our portion in this life ſeems to be decreed ſo conſtantly miſerable, as we are not allowed to flatter our ſelves with the hopes of felicity in this world. Juſtly therefore, where the *Apoſtle* bids us *Be rejoycing in hope*, he joyneth to it, the *being patient in tribulation*, knowing all our hope muſt riſe out of ſufferances, as they are the ligaments, and connections of the body to a crucified head. Wherefore I will

1 *Cor.* 15. 19 If in this life onely we be hoping in Chriſt, we are more miſerable then all men.

Rom. 12. 12

will desire you for your comfort, as well as your conviction in this point, to cast your thoughts upon the *Crosse*, and consider only the last miracle which *Christ* was pleased his body should exhibit to us, after his soule was departed from it. You may note how out of that wound which *Longinus* the Souldier gave him, after he was dead, there issued the two greatest mysteries of the *Church*, to oblige us to beleeve that much more the head himselfe never woundeth or permitteth to be offended any of the members of his living body upon earth, but upon some speciall reason, which alwaies resulteth to the good of that part he striketh, unlesse the part it selfe prove the impediment by some miscarriage in the state of cure.

Wherefore that portion of his body amongst you, which is now bleeding under his hand, need feare nothing but their own ill diet, & irregularity in their hurts; for they may prove so healthfull to you, as they may convert even the diseases of your naturall bodies, into

into a good conſtitution of your ſouls; and the regiment of your ſelves in this caſe is preſcribed by S. *Paul*, upon occaſion of the ſame infirmity in his time, *Vigilate, ſtate in fide, viriliter agite, & confortamini.* This preſcript containeth a direction to your three conſtitutions of *Sufferers*; *Doe manfully*, relateth to you as you are *men*; *Be ſtrengthened*, belongeth to you as *Chriſtians*; *Watch and ſtand in the faith*, reſpecteth you as *Catholikes*; and if you apply theſe remedies reſpectively to your infirmities, even every one of theſe your three, *Va, Va, Va's* upon earth, ſhall afford you a *Sanctus* in heaven; and ſo as *Men*, *Chriſtians*, and *Catholikes*, weeping here, you may attain to the ſinging eternally of *Sanctus, Sanctus, Sanctus*, in heaven.

1. *Cor.* 16. 13. Watch ye, ſtand in the faith, doe manfully, and be ſtrengthened.

Chap. IV.

Of the manner of diſcharging theſe duties of Sufferings.

WE may obſerve, that *Chriſt* ſpake neither ſo frequently, nor ſo cleerly of any one thing to his *Diſciples*, as of the ſufferings and paſſions he was to undergoe; and yet they never underſtood him in them. They were alwayes either in ſuch feare, or ſuch wonder concerning them, as they never durſt aske the queſtion for the explication of their perplexities. They quickly ſought the explication of all
Mar. 9. 31. his *Parables*, that ſeemed referred either to his power or his promiſes; but in this point of his diſparagements, and his paſſions, they ſeemed ſo little deſirous of an illumination, as when he was ready to be ſeized according to his prediction, and upon the point of ſeparation from them, he is faine to reproach

proach them that they were dejected only, not desirous to be informed whither he was going, whereupon depended all their reparations. The apprehension of sufferance and passion seemeth to have such a quality as is reported of the *Torpedo*, for it often stupifies, and benummeth our nature so, as it leaves not so much as even curiosity stirring in it towards an inquisition of relieſe. *John* 15. 5. 6.

In like manner there may be many who have heard much of our exposure to sufferings and afflictions in this life, and yet remain little inlightned in the right conception of them; and which is worse, little inquisitive of that method, whereby we must extract benefit and utility out of them. Wherefore it is requisite to exhibit as faire a copy of that method as I can set forth to their comprehensions, that they may not be dismaied by this *Onus Domini*, nor be deluded by this supposition, that they are all the spirituall children of *Abraham*, who have this marke of the *Covenant of sufferances* upon their *Jer.* 23. The burthen of the Lord.

bodies, or their fortunes; for it is not this moral circumciſion, or uncircumciſion, that intitles us to the promiſes, but the ſpirituall ſignature of *Chriſt* upon the heart; it is not the exterior infliction of miſery, that qualifies us for the reward propoſed, nor a preſent immunity and quiet, that ejects us out of the ſociety of *Chriſts* paſſions; it is the interior diſpoſition in both caſes, that conſtituteth the rightfull title to remuneration. In thoſe who are actually exerciſed under their croſſes, it is the patient, and pious reſignation which intitleth them to the conditions of the *Covenant*; and in thoſe who are in a preſent ſuſpenſion, or truce, enjoying a ſerene conveniency, it is the preparation and diſpoſure of their hearts, to accept humbly all orders of God, in how ſharp a ſtile ſoever they ſhall be iſſued againſt their perſons, or eſtates. This frame of the mind, is their evidence before the eyes of God, of their right to the contract of ſuffering members of *Chriſt*. *Job's* diſpoſition in his quotidian ſacrifices, was no worſe an odour

odour to God, then the ſuavity of his patience, fuming up from that meane altar, whereon he lay offering up his aſhes. The materiall part of affliction, doth not ſanctifie, no more then the ſame part in alms, or charity, doth expiate: they are both but *Egena elementa*, of themſelves; the heart, and the ſpirit wherewith they are deſigned, animateth and enliveneth them. *Gal. 4. 9.* Barren elements.

Wherefore we may ſay of ſufferings, that which *Chriſt* ſaid of a caſe not much unlike to this, *That no affliction which goeth into a man doth actually ſanctifie him, but it is the ſpirit of ſufferance which reſideth in him, that muſt render him holy*, for out of the heart only good intentions, and humble conformities doe iſſue; ſo as the externall croſſes that fall upon the man, doe not formally purifie him, it is what comes out of the heart, as the emiſſions of humility, patience, and charity, which his heart ſendeth forth to meete, and imbrace all Gods pleaſures, which can onely hallow, and ſanctifie the man. Therefore I may very fitly ſay, if any *Mar. 7. 15*

man hath eares to heare let him heare, that you may not prove ſo unhappy, as to beare the weight, and heat of the day, and to forfeit at laſt your hire, for though God ſaith *He chaſtiſeth every child he receiveth*, he doth not ſay, He receiveth every one that he chaſtiſeth.

S. *James* therefore when he propoſeth to his diſtreſſed country-men, The eſteeming it all joy, their falling into various trialls and temptations, coupleth this reaſon with his propoſition, *Knowing that the probation of your faith worketh patience.* So that the benefit muſt be derived from the effect of tribulation, which is the producing of patience, the which doth not naturally ſpring out of miſery, for this is but the matter, or the ſubject whereon this virtue is exerciſed, not the ſpirit, or forme of this holy diſpoſition. For which reaſon the *Apoſtle* compleateth his adviſe, by proceeding to direct them, how to compaſſe this neceſſary adjunction to the matter of their afflictions, to render them

James 1.2.

them ſubjects of joy, ſaying, *If any of you want wiſdome, let him aske it of God, who giveth it to all men abundantly.* So as this joy, is a ſpirit extracted out of patience, not inherent in the matter of paſſion; and patience is a virtue too celeſtiall to be educed as it were *ex traduce*, by the materiall body of affliction. It is infuſed by the *holy ſpirit*, which S. *Paul* confirmeth, when he ſaith, that *Tribulation worketh patience*, ſhewing the reaſon of this operation in the next words, after the ſequence of many good productions, derived from one another, he ſetteth this for the effective cauſe of all, becauſe *The charity of God is powred forth in our hearts by the holy Ghoſt.* So as it is the ſpirit of God, moving upon theſe Waters, which divideth the light from the darkneſſe, not the *Chaos* it ſelfe, that actively produceth theſe two lights of *patience* and *hope*, although the troubles and confuſions of this world, may be the elements, out of which the ſpirit may extract them. For ſufferings ſeeme to be to patience,

Rom. 5.

Rom. 5. 5.

that, which matter, is to the artificer; for though the art be ſeated in the minde, yet it cannot be actuated, and expres'd, but by ſome matter that ſupports it; ſo patience, though it be a ſpirituall diſpoſition inherent in the ſoule, cannot be exerciſed but upon ſome paſſion, and contrariety, which is the ſubject that renders it viſible, and diſcernable; for the Theory of this virtue can no more aſſure us of our abilities in it, then the ſtudie of all the Geometricall rules of Sculpture, can aſcertain a Statuary of his ſufficiency, untill he hath experimented it upon either ſtone and braſſe, or waxe, or clay at leaſt; ſome matter is requiſite, to reflect to him the ſight of his notions formed and reduced to their laſt terme, which is a viſible exhibition of them. So there muſt be ſome afflictions, though not the ſevereſt, yet ſome at leaſt of a ſofter quality, which muſt miniſter ſome matter of contrariety and vexation, to be as the ground, and ſubject, expoſing to our ſelves the worke of our patience upon it.

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Wherefore as joy in tribulations muſt be derived from Patience, ſo this vertue muſt be acquired by Prayer. They who look lower then God for patience, doe commonly look alſo lower then heaven for the order of their afflictions, and ſo fall ſhort both in the knowledge of the nature of their evils, and their remedies. For they who rely on nature, or morall reaſon for their cure, may well be judged to impute their malady to Fortune; Whereupon S. *James* giveth this further adviſe, to that of our petitioning, and poſtulating of wiſdome, that *We muſt aske in faith, without any doubting or hæſitation*; not toſſing in an irreſolution of referring our croſſes to the eye of Providence, or to the blindneſſe of Fortune. Such a wavering æſtuation of ſpirit the *Apoſtle* ſaith, muſt not expect to receive any thing. Our prayer therefore muſt be as fixed in the beliefe of Gods ſpeciall providence in all contingencies, as it is in the confeſſion of a God, for the one involveth the other; and then we ſhall finde ſuch a joy

James 6.

joy in patience, as our reaſon it ſelfe ſhal witneſſe to be divine, as being beyond her reach ſo much, as ſhe muſt avow it to be *Digitus Dei*. Wherefore I beſeech you to beware of the fluctuation of theſe times, betweene the ſtrength of morall reaſon, and the reſt of faith; for there is nothing ſo injurious to reaſon, as under the pretence of exalting it, to raiſe it out of the owne ſphere of activity, exacting ſuch effects of Reaſon, as are not to be found lower then the orbe of grace. For they who aſſigne themſelves peace and repoſe in all tribulations, out of the ſtock of *Phyloſophie*, prejudice Reaſon much by their over-promiſing for it. For Morall *Phyloſophie* at the higheſt, is but as it were a *Meteor* ſuſpended in the ayre, betweene the earth of a meere ſenſuall, and the firmament of a ſpirituall man. It is not ſo much raiſed above the man, who is *de terrâ terrenus*, as it is below him, who is *de cælo cæleſtis*; wherefore all the ſweet-ſounding and harmonious tongues of the *Phyloſophers*, are but ſounding braſſe, or tinkling

1 *Cor.* 15. The firſt man of earth earthly; The ſecond man from heaven heavenly.

tinkling *cymbals*, when they come to be uſed, without the charity infuſed by the fiery tongues of *Sion*. We ſhall find the hollownesſe of ſuch tongues which raiſed their noiſe to our eares, very light, when we take them into our hands to weigh againſt the heavineſſe and gravations of ſad croſſes and oppreſſions.

Methinks many of the Heathen *Phyloſophers*, ſuppoſed in their preſcripts concerning the minds inſenſibleneſſe in all the paſſions, and preſſures of the body, that the body had but ſuch a coexiſtence of place with the mind, as we ſay thoſe bodies of aire have with the *Angels* that aſſume them, in which thoſe ſpirits are onely as movers in a moveable ſubject, not at all united, or affected, thus matter appeareth about them, which is not informed by them, but aſſumed by them, to expoſe them to our ſight, and ſo is only moved by them without any connexion to them. So ſure their ſuppoſitions, that the minde may remaine unconcerned in all the ſufferances and tor-

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tures of the fleſh, require that our bodies ſhould be but ſuch ayery matter, rather moved only, then informed by our ſoules. For that apathie, the *Stoicks* propoſe in all the bodies diſtreſſes, cannot hold in that connexion our ſoules and bodies have with one another; and ſo whoſoever ſhall relye upon their concluſions, ſhall finde their conceits ayery and vacuous, and their owne bodies too ſolid, and too cloſely conjoyned to their ſouls, not to be affected with the burthens and preſſures of it. Wherefore our faith teacheth us, to reſort to a higher Principle reſiding in our ſoule, and yet is no part of it, which is the *Holy ſpirit* of God, infuſed by his grace, whereby we are inſtructed in the incapacities, and deficiencies of our owne natnre; and the detection of our minds inability, in her own ſingle power, proveth her enforcement, nay inablement, to reſent all the bodies grievances, &yet to bear them without diſtraction or reluctancy; and this diſcernment of that obnoxious ſtate the ſoule

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is expoſed unto, ſhoweth her, That as ſhe can doe nothing of her ſelfe but ſuffer, and complain, ſo in virtue of that ſupplementall aid, ſhe can rejoyce in tribulations, and profeſſe, *Omnia poſſum in eo qui me confortat.* *Phil.4.14. I can doe all things in him that ſtrengthens me.*

Whereupon we muſt be poſſeſſed of this principle, that peace of minde doth not ſpring up in affliction, as the plants did in Paradiſe, without either raine or culture. *Patience* which is the dew of heaven, muſt be drawn from thence; and this, as it is attracted only by the meanes *Elias* uſed to open heaven; ſo likely, it holds this analogy with his ſmall cloude he could ſcarce diſcerne at firſt, which by degrees, came to a fulneſſe equal to the neceſſities is was deſired for. In like manner, we muſt not look our prayer ſhould in an inſtant produce an effuſion of patience and comfort upon us; at firſt, it begins to ſhow us ſome little viſible token of Gods converſion towards us, & ſo by a ſequence of more apparence of his grace, we come by theſe paces, into that full meaſure of patience, *Geneſ.2.*

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which the *Pſalmiſt* acknowedgeth, in *ſecundùm multitudinem dolorum meorum in corde meo, conſolationes tuæ lætificaverunt animam meam.* And the holy *Pſalmiſt*, who is the King of patience, and of prayer, hath left the *Church* his treaſures in both of them, out of which ſhe extracts moſt of her publike prayer. And certainly whoſoever ſhal follow this method in prayer, of patience, perſeverance, and expecting our Lord, ſhall finde the ſame fruits ſpringing out of tribulation; and God hath preſerved for us, *Davids* confections, to miniſter to all our diſtreſſes, the which wee may take at all howers, out of the divine cuſtodiary of the *Pſalmes*, which are prognoſtiks of all our diſeaſes, and a ready confection of remedies wee may repaire to in all occaſions and emergencies.

Pſalm. 93.19. According to the multitude of my ſorrowes in my heart, thy conſolations have made my ſoule joyfull.

With good reaſon, I would therefore humbly adviſe all in their ſeverall neceſſities, to reſort thither, both for a patterne of prayer, and a precedent of the rare effects of it. There every ſuf-

ſuffering condition may finde this adviſe, *Exultent, & lætentur omnes qui quærunt te.* The very ſeeking of God in ſincerity, is the firſt breaking of the light of gladneſſe, through any cloud that hangs over us. And this day openeth farther, upon all thoſe who advance in the fervour of prayer, untill at laſt they come to this meridionall point of *Lætati ſumus pro diebus quibus nos humiliaſti, annis quibus vidimus mala.* Not only dayes ſhall paſſe away lightly, with all the weight of their evills upon them, but even yeares of perſecutions ſet upon this carriage of conſolation, ſhall rowle away as faſt as daies. When prayer hath atracted the ſpirit of patience, we know then from whence wee receive it, and ſo looke alwaies upon him for this proviſion in tentations, that we may ſupport them, and are not anxiouſly ſtudious how to fence with the world, and put by the injuries, and injuſtices of the times; which unquiet, and diſtracting ſolicitude in our defence, proveth often the ſharpeſt vexation, as

Pſalm. 39. Let all that ſeeke thee rejoyce, and be glad upon thee.

Pſal. 89. Wee have rejoyced for the dayes wherein thou haſt humbled us, the yeares wherein wee have ſeene evills.

as it is more internall then other violences, whereas if we were reſting with the Pſalmiſt under the covering of the wings of Prayer, Truth ſhould compaſſe us as a ſhield, and we ſhould not be afraid of the feare in the night, or the arrowe flying in the day, of buſineſſe walking in darkneſſe, or of the mid-day devill. Here are exemptions from the prejudices of all ſorts of perſecutions, which theſe times will adapt eaſily enough without any cleerer application; but all is compriſed in this diſpoſition, of replying to our natures in all her refractory motions, *Verumtamen Deo ſubjecta eſto anima mea, quoniam ab ipſo patientia mea.*

Pſal. 90.

Pſal. 61. But yet my ſoule be thou ſubject to God, becauſe my patience is from him.

CHAP.

Chap. V.

Of the dignity and uſe of Patience.

You having been preſented in the precedent Chapter, with this expedient of *Prayer*, as the ſpirituall arme which muſt reach down *Patience* to you, I beleeve it may be now conducent to the calming and ſedations of your ſpirits, to expoſe unto you a little the beauty, and dignity of *Patience*, which is the only pleaſing figure theſe times can ſet before you.

The paternall care and tenderneſſe of God hath provided for the preſervation of our feeble and fainting nature an admirable medicament, which is *Patience*; in order whereunto, he diſigned by intervals ſeverall egregious documents and patterns of men, which (like knots upon a weake reede that confirme and ſtrengthen it) might ſupport, and fortifiye the fraile ſubſtance

of humane nature by example; untill
Coloſſ. 1. even the image of the inviſible God, and the firſt-born of all creatures, nay the *Creator* himſelfe of all things, was to come in the fullneſſe of time, to take this reede of our humanitie into his hand, and to make of it a ſcepter of *Patience*, with which he would exerciſe his dominion over paſſion, and death it ſelfe. In the meane time, leſt the world ſhould want ſome marks to guide it ſelfe by, in miſery, he ſent before him divers precurſors of his *Patience*; and his firſt *Commiſſary*, was ſet out in the very morning of the world; this was *Abel*, who hath left to innocence the right and inheritance of ſuffering, and of *patience*: *Adam* was the Founder of *Paſſion*, and *Abel* of *Patience*, the remedy is exhibited ſo neere to the miſchiefe; ſufferings were the inventions of ſinne, and the ſalve of them the preſcript of innocence; for which cauſe, as their owne peculiar right and propriety, *Patience* is not only dearer to them, but more abundant in the innocent, then in any other. And

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the *holy Ghoſt* hath ſtaid longer upon the finiſhed copy of another picture of *Patience*, then upon any one ſubject in all the draughts of his *pencil*; for *Job* hath more time allowed upon him, then any one image of this holy hand, before the *Originall* of all patience exhibits himſelfe; whoſe becomming paſſible, is ſo much above our comprehenſion, as it leaveth no wonder in his *patience*; and his vouchſafing to ſuffer, maketh, in ſome reſpect, impatience now rather a prodigious thing, then a naturall, in his members. For if we conſider our ſelves participants of the divine nature, it may ſeeme ſtrange the humane ſhould be predominant in us. For which reaſon, *Chriſt* ſeemeth to ſuppoſe he had imparted this power and dominion to the divine portion in us; for when he had left his deareſt members upon earth, with a ſentence of all manner of ſufferings upon them, he telleth them nevertheleſſe, that *He leaves them his peace*. Indeed it is far different, as he ſaith, from that the world giveth; for his peace is to over-

come the world by patience: and ſo the *holy Ghoſt*, in whom *Chriſt* promiſed as much as himſelfe, when he removed from his diſtreſſed friends, ſhewed the vertue of his Commiſſion of *Comforter*, in nothing ſo eminent y, as in *Patience*, which he conferred upon Sufferers. Surely even the power of working Miracles, ſeemed not ſo great a gift, as this faculty of *Patience*; for the *Apoſtles* and *Martyrs* found leſſe controverſie in the vertue of their divine manner of ſuffering, then they did in the prodigious par. of their actions: theſe were often imputed to the power of the devill, but the aſtoniſhing part of their meekneſſe, equanimity, and patience, the devill himſelfe knew not how to calumniate; his pride would not allow him to own ſuch expreſſions of power; and ſo that temper of paſſiveneſſe was accepted as divine, often, when the thunder and lightning of the other ſide of their Commiſſion, paſſed for diabolicall.

Patience then ſeemeth a property, which God doth not allow the devill

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ſo much as to counterfeit the poſſeſſion of; He is permitted to transfigure himſelf into an *Angel* of light, rather then into the forme of a reſigned contented ſufferer, as being an unalienable prerogative of *Chriſt*, and the moſt dangerous deluſion, whereby he could worke upon the ſpirits of men; and therefore this is the ſpeciall difference between the ſuggeſtions of good and evill ſpirits to us, when they come both clothed in pious ſuperveſtures, that the hand of the proud ſpirit leaves alwaies ſome elation, diſquiet, or impatience in us to vent and divulge the virtues and graces he ſeemeth to diſpenſe; but the ſincere inſpiration of the *holy ſpirit*, alwaies calmeth, and ſtilleth any emotion or impatience in the poſſeſſion of his graces, and leaves no heat or glowing in our hearts, that ſolliciteth us to evaporate that ſpirit of joy and peace by which they are ſolaced, but humbly and patiently to encloſe them within the humility of our own breaſts. And thus true *Chriſtians* by the virtue of their *Comforter*,

cording to *Christs* advice, poſſeſſe their ſoules in patience, which giveth them ſo inviolable a poſſeſſion of their mindes, as the devill can neither diſtraine them by the power of his miniſters injuries, nor diſtract them by the paintings of his owne artifices.

Wherefore God doth puniſh the devill, by allowing him the exerciſing of the patience of his Saints, as S. *Gregory* ſaith, *Holy Job was more Sathans torturer, then Sathan was the others tempter*; for *Jobs* felicity was not repealed by God, but only tranſlated out of proſperity into adverſity, which is the mother-tongue of the *Saints*. *Patience* is ſo unintelligible even to the devils ſubtilty, as if he could conceive it, he might quench his flames with it, but God in puniſhment of his firſt ſtrange impatience, in not reſting quieted with his condition, hath made eternall impatience the fuell of his tortures; and on the contrary, *Patience* which induceth an equality in the *Saints*, in all their various vexations of this life,

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is a kinde of image of the ſtate of their beatitude, while in all their externall commotions, they retaine a ſmooth, and even compoſure of mind, which is a kind of image of eternity, that is, alwaies the ſame; and in relation to this, S. *Paul* ſtates the higheſt virtue of the glory of *Chriſt*, in this, of *remaining in all patience, and longanimity with joy*; ſo as that work, which all the voluptuary arts are long about, and after much labour make but a little joy, and quickly looſeth it again, *patience* finiſheth in a moment, and converteth all into delight and ſatisfaction, and treaſureth it up as an eternal proviſion: nay *patience* is ſo powerfull, as it can turne into pleaſure, all thoſe occurrences which ſenſuality muſt run away from, to ſave her petty joyes. All ſorts of injuries of fortune, or of time, are preſently tranſlated by this vertue into nouriſhment and delectation; for *patience*, as *Tertullian* ſaith, hath God anſwerable for all ſhe layes up in his hand; if ſhe depoſite an injury in his hand, he is her revenger; if a loſſe, he is her re- Coloſſ. 1. 2.

imburſer; if a ſickneſs, he is her medi-ciner; if death, he is her reviver. What a freedome doth God allow *Patience*, to make him her debtor of all ſhe commits to his truſt? And thus we ſee, unleſs we can finde ſomewhat that God cannot convert into joy, there is nothing that doth not return that profit to *Patience*.

The *Philoſophers* commended *Patience* highly, becauſe they accounted ſuffering an evill, which that did aſſwage and mitigate; but a *Chriſtian* may in regard that it is good for him to ſuffer, eſteem *Patience* as the beſt of his virtues, becauſe it keeps him the longeſt in that which is ſo good for him. *Fortitude*, or active courage, runs through difficulties with all the haſte it can; *Patience* goes on leiſurely, and enjoyes the good of ſuffering, and on it begets mortification, and humility, which are the legitimate iſſue of a regenerate man; and by this conſtant aſſuefaction & inurement to ſufferings, ſome become by degrees (as it were) impaſſible, and lovers of trialls, for

as fire doth no longer burn aſhes, the which receiving no hurt from it, doe ſeeme to love the fire, and to cheriſh and conſerve it; ſo one that is conſummated in *Patience*, comes often to a ſtate of being no more diminiſhed by afflictions, then aſhes are by fire, and to deſire rather to keepe alive the fire of his tribulations, then to exſtinguiſh it; for perfect *Patience* doth not decline ſuffering, but ſuppreſſes immoderate ſorrow, which is the beſt office, for it is ſo provident, as not to deduct at all from the matter of our meriting, but only to mitigate the moleſting part of our affliction; and thus contriveth our advantages ſo well, as we may enjoy the deſerving portion of our troubles, and not be deſolated or oppreſſed by the ſorrowfull property of them.

We ſee alſo *Chriſts* method, in carrying them who were to convert the world through all ſorts of tortures, that their *Patience* might be a meritorious miracle, which was a better quality, then their powers of ſpeaking all tongues, caſting out of devills, or curing

curing all diſeaſes. Their patience in their own wounds, was a more advantageous grace, then their gifts of cures upon all maladies, for by that they improved their own ſoules, and by this, they did but repaire the bodies of others; they were but organs to paſſe theſe miracles into the world, but they were owners of the other divine quality. And the reſidence of the *Holy Ghoſt* in them, may be ſaid to be expreſs'd by their *Patience*; and by their other miracles, only a tranſition of him through them. Whereupon S. *Chryſoſtom* ſaith, that *to ſuffer patiently, is a greater gift then to raiſe the dead*; for indeed we are but debtors to God for this, and we have *Chriſt* our debtor for the other; and it may be, there will be as many pearles even in number, hanging upon the crownes of the *Apoſtles*, and *Martyrs*, depending on their *Patience*, as on their powers. S. *Juſtin Martyr* (one of the greateſt lights of the primitive times) confeſſeth that the ſtupendious equality and conſtancy of the *Chriſtians* in all their

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preſſures, convinced him of a divine inſpiration thereof; and Antiquity teſtifies infinite numbers of converſions, upon the ſame perſwaſion. Before *Chriſt* dignified *Patience*, and rendred it ſo meritorious, the *Heathens* were ſo diſpoſed to honour it, by the light of nature, as this tranſcendency of it in *Chriſtians*, eaſily prevayled with them, to ſeeke an author of it, even above all that they had before accepted for their gods, of whom they had no records, but of their delights, and volupties.

The *Philoſophers* extoll *Patience* ſo much, as they ſet it even above Fate, to which they ſubjected their gods. One of them ſaith very elegantly, *O admirable power of patience! Other vertues doe in ſome meaſure ſeeme to contend againſt Fate, Patience onely ſeemes to expugnat it; for thoſe things which Fate hath decreed immutable, and neceſſary, Patience in ſome manner changeth, turning what was neceſſary, into the being voluntary; and as he that doth ill, perverteth his owne goods into evills, ſo he who ſuffereth evils,*

evils, well, converteth them into goods; becauſe by a vertuous tolerating of evils, he himſelfe becomes good. What ſhall *Chriſtians* then ſay in honour of *Patience*, when the true author of Fate, (to whom nothing could be a neceſſity) was pleaſed to ſubject himſelfe to a neceſſity of *patience?* For his humane ſtate may be ſaid to oblige him to it, as it is inſeparable from ſufferings; and he choſe even the moſt paſſive incidents to that nature, as poverty, paine, and ignominy, and by all theſe operations deſigned the exalting of this vertue of *Patience*. Wherefore as the *Heathens* ſaid, it was a ſpectacle worthy of God, a patient man wreſtling with Fortune, we may ſay much more, that it is a declaration of our partaking of the divine nature, our patient ſubmiſſion to the injuries of Fortune, ſince in nothing we exhibit a cleerer teſtimony of *Chriſts* communication of this dignity to us, then in this of ſuffering in a temper of *patience* above our nature.

And it is not onely the excellency of this

this vertue, which recommendeth it to *Christians*, but the neceſſity of it, for the ſubſiſtence of all other virtues, for *Patience* doth that office to all the other, as moyſture doth to the earth, which compacteth and conſolidateth the parts thereof, which otherwiſe would moulder away, and be inconſiſtent; and ſo all good diſpoſitions of the mind, muſt needs ſcatter and diſſipate quickly, if they were not united and combined together by *patience*; the wind of temptations that bloweth ſo continually upon them, muſt needs diſperſe them, if they had not this compreſſion of *patience*, to hold them faſtned together. For which cauſe, S. *Paul* telleth the *Chriſtians* in this caſe of their probation, *Patience is neceſſary for you, that doing the will of God, you may receive the promiſe*; for *patience* is the next diſpoſition towards *perſeverance*, to which all the promiſes are annexed, for finall *perſeverance* is but a line of *Chriſtian patience*, drawne to the end of our life: *Faith*, *Hope*, and *Charity*, cannot perſevere without this *baſis* of *patience*, to ſuſtaine them

Heb. 10. 36.

them in this valley of teares, wherein we are now ſojourners. Inſomuch that *Tertullian* accommodateth to *patience*, that ſequence of vertues which S. *Paul* aſſigneth to *charity*, and ſaith, *Love is not elated, nor froward, and ſuffereth all*, by this quality of being patient. Much may be ſaid of *patience*, but ſure nothing more ſublime then this of *Tertullian*, who inveſteth her with all the rights of *Charity* in this life. Which conſidered, I cannot be ſaid improperly to commend *patience* to your conditions, in theſe conſiderations of the *Wiſeman*, *Propoſui ergo hanc adducere mihi ad convivendum, quoniam mecum communicabit de bonis, & erit allocutio cogitationis & tædii mihi*. She may be ſo good company to you, as you may neither want your friends, nor your fortunes.

1 *Cor.* 13.

Chap. 8. 9. I purpoſed therefore to bring her to me to live together, knowing that ſhe will communicate with me of good things, and will be a comfort of my cogitation, and tediouſnes.

CHAP.

Chap. VI.

Perfect Patience *defined*; *imperfect conſolated, and directed.*

NOw I have ſet up to you, *Patience*, as a kind of brazen ſerpent, to cure all the ſtingings you are expoſed unto, I muſt deſire you to underſtand cleerly the integrall conſtitution of this virtue; for I aſcribe ſo much efficacie to it, ſuppoſing the *Patience* I handle, to be an habit, or diſpoſition inherent in our wills, which receiveth humbly, and beareth uncomplainingly, all ſorts of temporall grievances and paſſions, in order to a conformity to the will of God, and our ſimilitude to *Jeſus Chriſt*: or as S. *Auguſtine* ſaith, *True Patience ordaineth us to indure all kinds of evills of paine, to avoid all manner of ills of guilt.* Theſe definitions doe not admit either a lame, or a pyde *Patience*, to enter into this high forme of efficacy,

efficacie, that is, if it be peccant, either in progreſſe and continuation, or imperfect in the integrity that is required in it, of ſubmitting to all ſorts and degrees of ſufferances, as comming all from one providence. If we have any exception againſt any of this Jury of Gods chooſing to try us by, it is a ſign our patience is but ſpotted, and party-coloured; or if it be intermitting, and by fits onely, this betrayeth the unſoundneſſe of it. Wherefore we muſt endeavour to reertifie our nature in theſe two deficiencies, to which it is very lyable. The firſt is, of having refractory intervals, in which we let in impatience, and murmur, to detract at leaſt from the intireneſſe of this vertue, and ſuffer our ſenſes to ſpeak too freely againſt that which offendeth them. The other is, of our aptneſſe to make motions to God, for ſome ſpeciall exceptions in our tribulations, reſigning our ſelves but partially to his deſigne upon us; and likely this deprecation is of the preſent croſſe that is upon us, beleeving we could place any other to

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ſit lighter upon us, if that were removed, with which we are actually charged; and thus we are commonly tempted, inſtead of ſuing for *patience* to God, to deſire his *patience* in our repugnancies, and that he would change his minde rather then ours. This is a familiar irregularity in our natures, in the point of our ſins, as well as of our ſufferings; there are but few, but would relinquiſh all other, upon condition to have ſome one boſome ſin diſpenced with; and ſo in our afflictions, there are very few, that have not ſome boſome ſorrow, that they would compound for the being exempted from, and offer a reſignation to all the reſt. But this is that heſitation, or ſtammering, as I may ſay, in out patience, which is a great impediment in our converſation with God.

I doe not cenſure the firſt motions, or the propenſions of our nature to ſuch eaſes and diſcharges for ſuch a fault as ſhould diſtract or ſcandalize any body with their owne imperfection in this kinde; for as S. *James* ſaith,

Jam. 3. 3. In many things we offend all; if any offend not in word, this is a perfect man.

In multis offendimus omnes; si quis in verbo non offendit, hic perfectus est. These inclinations to eaſe, are (as we may ſay) *lapſus linguæ, non mentis*, but ſuch trips and faltrings as are hardly fully to be redreſſed: therefore this animadverſion, is intended onely for adviſe, to every one that finds theſe knots and ſtonds in their patience, to endeavour to work them out faithfully by Prayer, and not to ſtop, or hang willingly upon them. But the interruption or diſcontinuance of our patience, and breaking out into fits of intemperate complaints, is much more to be precautioned and marked for reformation. For according to S. *Auguſtines* ſimilitude, this is not onely to ſtrike out of tune, but even to break the inſtrument. For he compareth *Patience* to a Lute, and tribulations to the ſtrings, which while they are well touched, make muſique; and ſo whilſt *patience* praiſeth God, and gives thanks in tribulations, it yeeldeth a ſweet melody to the eares of God; but when we fall into queruloufneſſe, and murmur, we break the Lute. When there-

therefore we are ſo far advanced towards victory, as the having our ſenſes diſarmed by affliction, (the pleaſures of which are our enemies ſharpeſt inſtruments) we muſt watch, that hee forge not new armes out of our pains, which God hath given us as armour againſt his ſhafts; and when he hath ſcarce any art left to wound us by ſenſuality, through the hardneſſe of our conditions, then he tempteth us by the weight of our armour, to bring us to throw it off by impatience and repining: which indeed is to caſt off the defenſive armour, that God giveth the Spirit againſt the devill and the fleſh. When the tempter hath nothing left but paine whereby to provoke us unto offences, one would think he were not to be feared, ſince all impatience is but a new paine, which is propoſed to us, let us therefore conſider that conſequence, when we are ſolicited to unquietneſſe and reluctation.

When we ſuffer by the violence and injuſtice of our enemyes, the Devill would get nothing by this negotiation,

if we ſhould beare it patiently, and vertuouſly, for hee would loſe as much on the one ſide, as hee had got on the other. What he had gained upon thoſe he had made his officers, and emiſſaries of iniquity and injuſtice, he would loſe as much by the ſufferers improvement and ſanctification, and ſo his malice would be unprofitable unto him; therefore when he hath prevailed with the one part, to act his ſuggeſtions upon the innocent, then he turneth to the other paſſive ſide, and labours to excite there, murmur, fury, or impatience, that his trade may render him profit on both ſides, a great prize by the malice he imports into the hearts of his factors, and may have ſome gaine alſo exported to him, out of the minds of the patients. Wee know when *Sathan* had ſet the *Sabæans*, and the *Chaldæans* a worke againſt *Job*, he left no art uneſſayed to infuſe the fire of murmur and impatience into his breſt, and he took the ſubtileſt way; for he got fully into that half of him, that lay in his boſom; and though he did not kindle

kindle any ſparke of rebellion in his own holy breſt, yet we may ſay his heart was a little overheated in the ardors of that fiery furnace he lay ſo long in, for his breath ſavoreth a little of ſome diſtemper which he found in it. By which we are not warranted to let our tongues looſe, when they preſſe, and ſtraine to break from us, to run after ſome provocation to murmur, and complaint, but rather warned to be exactly vigilant in all ſuch motions, ſince he, whom God choſe for his *Champion*, as having not his like upon the earth, had ſuch words ſhaken out of him in his ſtorm, as we may beleeve he reſented more their having eſcaped him, then he did all the violations he had ſuffered from his adverſary, for he never wiſhed any thing recalled but his words. *Job* 37. 34. 35.

This then may juſtly be a forceable motive to us, to ſet a watch over our lippes, when God hath ſet ſuch a guard over our heart, as affliction, eſpecially in a good cauſe. Let us not then, when there is no fault in

the cauſe, make one in the calamity by our impatience, ſince we ought rather to render double praiſes, both for our affliction, and our innocence. When we are puniſhed for crimes, we ought to have patience; and when we ſuffer innocently, we may well adde gladneſſe to it; and we find a good cauſe producing this effect, in the *Macedonians*, when they were in your caſes; whom the *holy Ghoſt* hath left upon record as a precedent for you, *In much experience of tribulation they had abundance of joy; and their very deep poverty abounded unto the riches of their ſimplicity.* All this treaſure of vertue iſſued out of the mine of *Patience* and longanimity, which maketh by the power of grace even the duration of the pain an antidote againſt impatience.

1 *Cor.* 8. 2.

But by exhibiting unto you this high myſterie of *Patience*, which is, as I may ſay, a ſacred confirmation of all vertue, I doe not intend to diſcourage thoſe, who are but yet initiated, and catechized in this myſterie; for this ultimate perfection of rejoycing in tri-

tribulation, is not a precept that claimeth our performance, but a councel that sheweth the excellency we may aspire unto; which the grace of *Christ* hath set within our reach, to exercise that vertue, which though it seeme supernaturall, is but sutable to the members of such an head. Those therefore, who finde not in their natures this finished disposition, need not perplexe themselves with any scruple of faultinesse, for if they are but in this temper, of sincerely and humbly demanding of God that grace, which is requisite for the discharge of their duties in these cases of tentations, though they finde for the present some aversion and remitencie in their minds against their miseries, they may safely conclude, that God wil minister and suppeditate grace sufficient for their support, from falling into any direct sedition, so long as they feele a sound and rectified desire to advance in the state of perfect abnegation. Let them not disquiet themselves, with their distances from the top of the mountaine, so long as they are faith-

fully climbing. In this caſe, the indulgence of *Chriſt* is very applicable, when he ſaith, *Thoſe that are not againſt him, are with him.* So long as we finde not our will joyned with our weaknes, againſt this ſelf-denyall, we ſhall not be charged with diſloyalty.

There was a great cloud of infirmity in that fathers faith, when he began with *Chriſt*, in *Si quid potes, adjuvanos*; yet as ſoone as he was advanced to *Credo Domine, adjuva incredulitatem meam*, his ſuit was granted. In like manner, when we begin with much imperfection, we muſt not diſtract our ſelves in apprehenſions of our faintneſſe, but proceed ſincerely to *I deſire, O Lord, a perfect conformity to all thy orders, help my inconformity.* This prayer conſtantly purſued, will certainly obtain the expulſion of that ſpirit which caſts us often into fire and water, into ſeverall diſtempers in our afflictions. Let us remember *Chriſts* leſſon in this caſe, *Omnia poſſibilia ſunt credenti*; if we aſpire faithfully to this perfection, we ſhall quickly find we have no dangerous ene-

Mar. 9. 21. If thou canſt any thing help us. I doe believe, Lord, help my incredulity.

All things are poſſible to him that believeth.

enemies leſt, when we have once undertaken ingenuouſly our own reduction. We muſt not expect to taſte ſuddenly the good reliſh of mortification. The firſt fruits of *Canaan* were held to be unclean, to figure to us, that there is alwayes ſome impurity in our firſt thoughts, and deſignes of a ſpirituall conformity; we muſt expect ſuch a progreſſion in this perfection of *Chriſtianity*, as *Iſaac* made in the digging of his Wells in the Land of *Promiſe*. The firſt water he called *contention*, the ſecond *enlargement*, & at the laſt he came to that he called *abundance*, when all ſtrife and difficulty was ceaſed. So we ſhall in the beginning of our digging for this refreſhing water of *Patience*, finde the inhabitants of our earth (our ſenſitive appetities) raiſe great oppoſition, and in our purſuance and progreſſe we ſhall meete with leſſe contradiction, and more enlargement of our ſpirits, and at the laſt after a faithfull proſecution we come to that abundance of water, which *Chriſt* promiſeth, *Flumina de ventre ejus fluent aquæ vivæ*;

Joh.7.38. Out of his belly ſhall flow rivers of living water.

viva; which is not only acquieſcence, but joy and exultation in all preſſures and diſtreſſes. This is the method of our advance in ſpirituall graces, as the *Pſalmiſt* deſigneth to us, *Ibunt de virtute in virtutem.*

Pſal. 87. They ſhall goe from vertue into vertue.

Wherfore we muſt not be diſmayed and relaxed, when at firſt we encounter difficulty and conteſtation in our ſenſes, againſt *patience* and conformity, but remember how gracious and indulgent God is to a little tender vertue, that hath but the quality of ſincereneſſe; as the *holy Spirit* intimateth by the *Angel* in the *Revelation*, ſaying, *Ecce dedi coram te oſtium apertum quod nemo poteſt claudere, quia modicam habes virtutem, ſervaſti verbum meum, & non negaſti nomen meum.* So as here we ſee, God, to a little diſpoſition, openeth a large paſſage towards plenitude and conſummation. When therefore we finde our hearts ſet to keep Gods Word, and that in the firſt inchoation of our vertue, we doe but accept afflictions in his name, he that is *Sanctus, & Verax*, will open that doore of perfection which the violence

Apoc. 3. 8. Behold, I have given before thee a doore opened, which no man can ſhut, becauſe thou haſt a little power, and haſt kept my word, and haſt not denyed my name.

The holy one, & the true one.

of

of the whole world ſhall not be able to ſhut any more againſt us. Wherefore in all our ſtraits and coarctations, either of our ſpirits, or of our fortunes, let us remember how the holy Spirit calls to us, *Dilata os tuum, & implebo illud.* As long as we doe not contract and ſhrinke our hearts in a perverſe *chagrin*, we need not feare the finding them yeeld, and give a little at firſt in the preſſures of affliction; and though we never arrive at this laſt ſtation of perfect *Patience*, of joying in tentations, there are many manſions in heaven, which anſwer the ſeverall promotions upon earth; *Non omnes Apoſtoli, non omnes Prophetæ*, the Angel promiſeth their reward, *Timentibus nomen tuum, puſillis, & magnis*; ſo long as we acknowledge our own minority, we may hope for our portion among the little ones. This I ſay onely by S. *Pauls* warrant of *Conſolamini puſillanimes, ſuſcipite infirmos*, for I perſwade every one to this holy ambition, of aſcending as high even as the ſteps of perſecution can raiſe them; and there is no ladder ſo good as this of

Pſal 8. 11. Dilate thy mouth, and I wil fil it.

1 *Theſ.* 5. 14. Not all Apoſtles, not all Prophets.

Apocal. 13 To them that feare thy name, ſmall and great.

of the *Croſſe*, to ſcale by; and in our invitation to the nuptiall ſupper of the *Lambe*, it is not humility, but rather puſillanimity, to aime to ſit down but in the loweſt place; they who point no higher, deſign to ſtay too neer the door, and ſo may more eaſilyer fall ſhort of that, then they who aſpire to the place of thoſe who have left all for Chriſt, which is the throne of judging nations.

With good cauſe then, I humbly adviſe every ones aſpiring to the ſupremeſt pitch of patience and reſignation; And I have warrant to diſcharge every one from dejection and confuſedneſſe in this caſe of imperfection, when they doe loyally and ingenuouſly enterpriſe a proficiency in this virtue. And for this reaſon the *Apoſtle* when he adviſeth perfection, yet admitteth infirmity to an expectance of Gods perfecting thereof, ſaying, *Quicunq; ergo perfecti ſumus hoc ſentiamus, & ſi quid aliter ſapitis, & hoc vobis Deus revelabit.* They who are not already ſtated in the accompliſhment of this vertue, may hope

Phil 3.15. Let us as many as are perfect be thus minded, & if you be any otherwiſe minded, this alſo God will reveale to you.

for

for a further improvement by the compaſſion of God to ingenuous addreſſes.

Gods indulgence to the incompleatneſſe of our *Patience* muſt therefore be taken hold on, onely as a ſtay to keepe us from falling into dejection, and is not to be uſed as a reſt, whereon to leane the wryneſſe and bent of our perverted nature; for ſo we may inſenſibly induce an habit of crookedneſſe and petulancy into our owne diſpoſitions.

Let us therefore have this direction of S. *James* alwaies in our deſigne at leaſt, *Let patience have a perfect worke, that you may be perfect, and intire, failing in nothing.* By this we may reſt aſſured of the perfection which is contained in *Patience*, ſince the *Apoſtle* aſcribeth this integrity, and indeficiency to it in all things; So that when we are poſſeſſed of this compleatment of *Patience*, then we are inſtated in a fortune, which is ſo unobnoxious to the diſtreſſes of any want, that all privations adminiſter to us the end of all poſſeſſions, which *James* 1.

is

is joy and ſatisfaction. This hath al-
1 Cor. 6. 10. waies been the ſtate of the Saints, by which having nothing they were poſſeſſing all things. For out of this treaſury, they who loſe parents, children,
Mar. 10 30 houſes, and Lands, for the *Goſpell*, have their aſſignment for the hundredfold now in this time. And, in confirmation of this truth, we finde by experience, that there is no condition ſo perfect in this world, that hath not often need of *Patience*, to make it tolerable; and they who have perfect *Patience*, never want any other poſſeſſion to make their conditions acceptable. All which duly pondered, I ſhall not need ſay more in recommendation of this excellent virtue; but it is requiſite to cloſe up this point with the recalling to your memory that our only addreſſes to this plenipotentiary conſolation, is a conſtant re-ſearch of it by prayer. In
2 *Theſ.* 3. Our Lord direct your hearts in the charity of God, & patience of Chriſt, that order therefore I ſhall leave it to you with this petition of S. *Paul* for the *Theſſalonians* upon the ſame occaſion, *Dominus dirigat corda veſtra in charitate Dei, & patientiâ Chriſti.*

CHAP.

Chap. 7.

Of the great benefits may be extracted out of affliction.

AS I have produced your *obligation* to ſuffer, ſigned as you are *men*, ſealed as you are *Chriſtians* with the ſignet of the *Croſſe*, witneſſed and delivered as you are *Catholikes*, in the *Sacrament* of *Confirmation*, (wherein you deliver your conſent as your owne deed, whereof the chiefe officers of the *Church* are witneſſes) I have alſo ſuggeſted to you the moſt expedient meanes of loſing nothing by this engagement, which is, to procure *Patience* to be given you for your counter-ſecurity from God, to whom you ſtand bound in this contract of ſuffering. This is a celeſtiall manner of negotiating, the demanding of him to whom the *Indenture* is made, the meanes of diſcharging it; but this is the method of God, and worthy of him.

himſelfe, to require nothing of his creatures, but what they may be furniſhed with firſt from him, for but asking it. I have therefore propoſed *patience* for your diſcharge, and Prayer for your acquiſition of *patience*; and ſince Prayer may accommodate you with what you have moſt need of, your neceſſities may be ſaid to provide againſt themſelves, for commonly they are infallible furniſhers of Prayer.

And having thus brought you out of the *Hoſpitall* into the *Temple*, deſiring you to raiſe your thoughts out of the infirm and wounded part of your condition, to the contemplation of your being imitators, or rather types and figures of that glorifyed body, which choſe this way you are now paſſing in, to enter into glory, I may hope the having diſpoſed your taſte, for the good reliſh of this chalice of *Mount Calvary*, whereof you are now to take your part; And this draught you are making, hath more of the cup which *Chriſt* promiſed his Diſciples ſhould pledge him in, then the *Sacrament* of the *Novelliſts* hath of the

cup

cup of the laſt Supper, ſince they receive it but as a bare figure, and ſimple commemoration of the blood of *Chriſt*; ſo as you may comfort your ſelves, that even in the interdiction of your Religion, there appeareth as good an image of the paſſion of *Chriſt*, as in the higheſt exerciſe of theirs. For even the unbloudy part of your ſufferings, are ſigns, images and ſymboles of the paſſion of *Chriſt*, and they challenge no more, even for the honour of their Sacrament. Wel then may this ſerve you, to anſwer that common reproach of your wanting halfe the Sacrament, that it ill becomes them to object this, who themſelves want it all, having taken both from Clergie and Laity that reality, wherein conſiſteth all the vertue and efficacie of it. But this hath intervened as a *Parentheſis* of offenſive Arms, in this contexture of defenſive, which is the work I have onely taken in hand. I will therefore reconnect this thred of my diſcourſe, to that web I have my pen upon, which is, *The extracting of benefits out of afflictions.*

Many things have uſurped the glorious title of goods, by the power of common fame, (which in our naturall bodies is a conſpiracy of the multitude of our ſenſes againſt our ſoule) whereby the received felicity of the world, is placed in things ſo perillous, and obnoxious, as they are really the leſſe goods, the more they are reputed ſo. Which eaſily appeares, in the teſting and tryall of all thoſe fleeting fruitions which our cupidities purſue, as riches, honours, pleaſures, and the like, the duration whereof is likely the leſſe, the more the deſire proves ſolicitous thereof. The prejudging of our ſenſes, induceth this ſo unſafe opinion, for their ruling and injuring of us is coetaneous with us, and our reaſon is not of the ſame age, which is the cauſe, why our ſenſes anticipate the apprehenſion of good and evill; inſomuch as our reaſon being much later called in to adviſe us, can hardly confute this preoccupation, even by a demonſtration of the abuſiveneſſe of ſuch received fallacies. For Man, as if he ſtudyed nothing but to

elude

elude the ſentence is upon him, ſeemes to ſet his heart upon nothing, but the eating of his bread without any ſweat, and the meeting with no thornes upon the earth. So far are our ſenſes from acquieſcing to the ſentrence of God, as even the ſociety of God himſelfe in labours and croſſes, doth hardly convince us of the benedictions contained therein, albeit he hath not onely read this leſſon upon them, but hath perſonally infuſed that quality into them. And ſhall our faith aſſent to ſo high a myſterie, ſeeming ſo contrary to our reaſon, and ſhall we not credit this aſſertion, of the good of ſufferings, becauſe it is averſe to our ſenſes? Shall we beleeve, that under the ſordid and deſpicable veyle of fleſh and blood, the *Creator* of heaven and earth was covered, and ſhall we not eaſily accord, that under the dark and obſcure covers and caſes of temporary miſeries & afflictions, there remaine reall glories and benedictions? ſince as the firſt is cleerly *De fide*, the ſecond cannot reaſonably be denyed to be *Proximam fidei*.

Me thinks this ſenſe of Croſſes ſhould eaſily be accepted by *Catholikes*, who are imbued with the beleefe of ſo high myſteries, when they beleeve, that which appeares Bread in the bleſſed *Euchariſt*, to be really the glorious body of the Sonne of God, there ſhould be litt'e difficulty, to allow thoſe ſufferances, which ſeeme ills to our ſenſes, to be really ſuch goods as they are aſſerted by our faith; for ſurely, if they have but neere ſo much patience, to make this converſion, as they muſt have faith to beleeve the other, all croſſes and adverſities in this life, are really converted into bleſſings, while they remaine under unhappy and unlikely apparencies, after ſuch a manner as the body of Chriſt is truly preſent in the holy *Sacrament*, though covered from our ſenſes under the veyles of no way reſembling *ſpecies*.

Since God then covereth and reteeth the greateſt bleſſing he can conferre upon his *Church*, (it being even his own Sonne) under ſo improbable appearances, we may eaſily beleeve his corrections,

ons, though they are overcaſt with never ſo unlikely out-ſides, to have an interiour goodneſſe, and benediction, according to his word, eſpecially, ſince we are ſenſibly convinced of this verity by frequent experiments in our ſelves and others, but in the other ſublime myſterie, our faith is alwayes put to ſtraine up to it, and that never deſcendeth to a manifeſtation to our reaſon. Beſides, moſt of the things of this world, which ſeeme to us never ſo veritable, and ſincere, are but veyles and caſes of ſomewhat elſe then is extant in their ſuperficies. For we ſee the ſubſtances and eſſentiall forms of nothing, onely the figure, colour, and other accidents of all things ſenſible; and ſo the colours and ſhapes of evils in this life, cover and infold eternall goods, and the ſpecious figures and appearances of pleaſures, ſhadow over to us everlaſting miſeries. Whereupon many come to confeſſe with the *Pſalmiſt*, *Bonum mihi quia humiliaſti me*, and too many to complaine with the rioter in the *Goſpel*, *Crucior in hac flammâ*, for ha-

Pſal. 11.8. It is good for me that thou haſt humbled me.

Luke 16. I am tormented in this flame.

having wanted the gentler fire of this life, and having had too much of *Recepisti bona in vitâ tuâ*. For, alas, how many doth this sentence of the *holy Spirit* surprize, *Ducunt in bonis dies suos, & in punctò ad inferna descendunt!*

Thou didst receive good things in thy life time.

Iob. 21. They lead their dates in mirth, and in a moment they goe down to hell.

Although prosperity in this life be not formally an evill, yet as there are many aliments, which are in themselves sound, and harmlesse, yet unhealthfull respectively to severall constitutions; so the felicities of this life, find very few such constitutions as can digest them, and convert them into the increase of the body, unto the edifying it selfe in charity. This is the advance and growth which is expected from the members of *Christ*, the augmenting in charity; whereof we may too truely say at least, *Rarò invenitur in terrâ suaviter viventium.* Wherefore holy Saint *Bernard* upon the rich mans being cast into flames, and the reason being given him, that he had received good things in this life, infers from thence, That the blessing of suffering must be greater in this world, then that of fruitions;

Ephes. 4. 6.

Iob 28. It is rarely found in the land of them that live pleasantly

tions; and argueth it thus, That the Divine judgement did not caſt Man out of the garden of pleaſure, to allow him by humane invention to contrive another Paradiſe for himſelfe, out of the earth, but left him with a ſentence of being borne to labour; and ſo if he decline travaile and pains, as he avoideth what he was borne to in this world, ſo he ſhall be excluded from what he was deſigned to in the next. In which conſideration, S. *Gregory* ſaith, *A man who paſſeth careleſly on, crowned with roſes through this life, is like a Priſoner carryed through pleaſant fields, and delightfull gardens, who being amuſed with the agreeable objects in his paſſage, forgets what he is, and whither he is going.* So dangerous a conveyance is worldly felicity, as the Devill dares truſt that, even alone, without any provocation, but even plenty it ſelfe to bring us to him. For the adherence to the commodities of the earth, quickly raiſeth ſuch a damp and indevotion in our ſpirits, as there needs no crying ſins to mend our pace. This very ſtilneſſe, ſtupefaction, and

ſpirituall Lethargie which we ſleepe our ſelves into, in the love of this world, is one of the ſafeſt wayes the Devill can wiſh us into. Wee may therefore fitly ſay of the ſtate of many mens proſperities, that which S. *Baſil* ſaid elegantly upon the cleerneſſe of the skye in a great drouth producing a famine, that *It was a ſad ſerenity, in which the very faireneſſe and purity was a puniſhment*. So the ſmoothe, and undiſturbed felicity of many fortunes, proveth an unhappy calme, occaſioning a great ſterility in all ſpirituall productions. Our love to *Chriſt* thrives beſt, in ſuch a mould as his to us was planted in; which we know was an abundance of all ſorts of paſſions; and ſuch a ſoile is ſo much more proper for our faith and charity to proſper in, as the ſame temptations which maſter us in felicity, are defeated by us in adverſity; as S. *Gregory* noteth in *Jobs* tryall, ſaying, that *Man who was overthrowne in Paradiſe, overcame upon a dunghill; there the Serpent overcame him by a woman, here he vanquiſheth both the Serpent and the woman.*

So

So as we may ſay, That ſufferings ſeeme to render even our decayed nature, ſtronger then felicity could preſerve our intire. For *Adam* was ruined by the ſame attaques, which *Job* repulſed. Scarce any thing can endeare the vertue of affliction, or raiſe the obnoxiouſneſſe of proſperity above this inſtance. And ſurely, although there were not ſo much facilitation towards our being perverted in temporall happineſſe, yet me-thinks this defect which is ſo notorious in it, ſhould diſcredit the affectation thereof; for it is evident, that we cannot have ſo good a tryall of our loves to God, whilſt we are under his ſenſible careſſes, as under his ſevere corrections. We ſee Satan had ſo much colour for that argument, that in proſperity there can be no tryall whether a man love God or no, as he preſſeth it even to God himſelfe in *Jobs* caſe, asking, *Doth Job feare God for nought?* alleadging that Gods benefits did not admit of a totall probation of that ſervant whom God himſelfe commendeth. Therefore he putteth God to the

tryall

tryall and examination of his love; when it hath nothing but pure duty, and no temporall intereſt to feed it; and it ſeemeth God allowed this as a good argument, when he changed his condition into that which was the propereſt for the examination of his love, and might prove an irrefragable evincement of his ſanctity. For a patient acquieſcence, and a faithfull praiſing God in affliction, doth not only ſilence even *Sathan* himſelfe in his office of accuſer, but ſetteth us ſo much out of his command, as to render us his impeachers and accuſers before the throne of God. For there cannot be a higher charge againſt his contumacie in his beatitude, then mans returning praiſes to God in his miſeries.

You may ſee then that Affliction doth not onely furniſh us with armes defenſive againſt our enemie, but alſo miniſtreth offenſive armes in Gods cauſe againſt his Rebell: for nothing woundeth *Lucifer* deeper with this point of his ingratitude, then a *Lazarus* playing the Angel, ſinging Gods praiſes in all his

his ſores and provocations. And it ſeemes very equitable, that they who are to poſſeſſe the eſtates of the delinquent Angels, ſhould ſerve God thus here on earth, againſt them whoſe confiſcations are aſſigned to them. And in order to this, we may obſerve, how God hath alwayes imployed his deareſt followers in this ſervice, to ſhame and confound the Devils firſt impatient pride, by their equanimity and calmnes of Spirit in all their preſſures and deſolations, making the praiſes of the ſcourger, as S. *Auguſtine* ſaith, the plaiſter of their wounds. For which cauſe, holy *Judith*, when ſhe undertaketh to comfort her brethren in a deſperate extremity, ſuggeſteth to the *Prieſts*, to repreſent to the people, that their fathers had alwayes been tempted, to try whether they did ſincerely love God; and biddeth them remember how *Abraham* was approved by many temptations, and ſo made the friend of God; and *Iſaac*, *Jacob* and *Moſes* paſſed the ſame way of probation. And concludeth with this inforcement of the vertue

Judith 8.2. All that have pleased God through many tribulations have passed faithfull.

vertue of afflictions, *Omnes qui placuerunt Deo per multas tribulationes transiverunt fideles.*

We may remark also that among all the *Patriarks* and *Prophets*, who had the honour to be types of *Christ*, we finde but one exempted out of the list of his precursors in diverse passions, and afflictions; and *Solomon* onely passing through the smooth delicious alleyes of this world, fell so dangerously, as the *holy Ghost* hath not set him up again before us; whereby we may conclude, that God intended the leaving of *Solomons* case undecided, as a terrible admonition to us, of the perillous estate of prosperity, since so great an organ of the *holy Ghost*, is not manifestly restored to his place, where all the rest are evidently fixed, following the suffering *Lambe*, whom they had the honour to precede, and to prefigure. So as although we may hope well of *Solomon*, we may safely condemne continuall prosperity, as a formidable seducer, since worldly felicity leaveth us in suspense of the salvation of *Solomon*, and af-

affliction giveth us great hopes of the reconciliation of *Manasses*.

And it may well be obſerved, that the firſt *Angel* which is recorded in ſcripture to have been ſent to the earth, was upon the occaſion of an extreme diſtreſſe; which was to *Agar* flying in the deſert; and the *Angel* giveth this teſtimony of the reaſon of his miſſion, *Becauſe the Lord had heard the voice of her affliction*; ſo as *Agars* being in miſery, bringeth her to be honoured by the miniſtery of an *Angel*, ſooner then *Sara's* being miſtreſſe, and in authority; and ſo diſtreſſe had quickly obtained pardon for undutifulneſſe. Wherefore all they who have faults to expiate, may be glad to have ſufferings for interceſſors, for they ſpeak in vertue of that blood, which calls for better things then that of *Abel*; they mediate reconciliation, and deprecate revenge. And therefore we finde God vouchſafe to ſay, *Cum ipſo ſum in tribulatione*; and his preſence is often ſo manifeſted in tribulation, as they who had ſcarſe heard of him before, come to know him,

Gen. 16. 11.

I am with him in tribulation.

him, and acknowledge him in that apparence. Which made S. *Bernard* to say very elegantly, that *God appeared so visibly in the tribulation of his children in the fiery furnace, that even the heathens themselves confessed he was there, affirming that the fourth was like the Sonne of God:* so that it seems, God will permit the divell to passe for a God, with them who are in the power and dominion of the world, rather then reveale himselfe to that presumption, and chuseth to enlighten the blind of *Babylon*, only by the fire of affliction. And for that end, he preferd the furnace, for his Temple to appeare in, before all the sumptuous edifices of *Babylon*. In like manner, when God resolved to shew himselfe to *Nabuchodonosor*, he would not vouchsafe to come into his palaces, but carryed him out into the fields, and laid him as low as the grasse that fed him, and then in this posture of being neerer a beast then a King, vouchsafed to visit him, to shew him how much more he esteemed misery and confusion, then temporall glory and magnificence.

Dan. 3. 93.

ficence. And thus we ſee, how man in honour, becomes like the beaſt that periſheth, and man in diſhonour, being reduced even to the likeneſs of a beaſt, recovereth and reſtoreth the image of God in himſelfe, which his other condition had almoſt obliterated.

Nay affliction is ſo proper to finiſh and perfect Gods image in us, as *Daniel* had that given him for an improvement of his ſanctity, which he had by order from God, preſcribed *Nabuchodonoſar* for expiation of his impiety. He for having deſtroyed thoſe *Idols*, which the other had adored, was ſent among the beaſts for a reward; the lions den is given as it were for a recompence of his ſervice, againſt both the ſpirituall, and materiall dragon; and devout *Toby* was brought into darkneſſe and the ſhadow of death, as a gratification of all his pious familiarities with the dead; for when the *Angel* remembreth him of his owne merits in theſe offices, he telleth him, that *Becauſe he was acceptable to God, it was neceſſary that tentation ſhould prove him.* *Tob.* 12. 14

him. So as the tribulation of this world, ſeemes the penny conditioned for in this life, and due as wages to the travail in Gods ſervice. And indeed the weight, and heat of this day, or rather moment of this life, may well be accounted our beſt ſalary in it, ſince the *Apoſtle* telleth us, that *Light and momentary tribulation worketh in us exceedingly above meaſure an eternall weight of glory*; and ſo God who knoweth how the crownes are to be given out by weight, according to that we bring in of croſſes, marked by Gods ſtamp upon them, he may well load us here, in that order, to the elevating of us, by his juſtice, as well as his mercy.

2 Cor. 4 17.

Whereupon all the Saints, the liker they grow to the image of *Chriſt* under Gods hand, diſcern the cleerlyer this deſigne of God, and ſo rejoyce in their tribulations, proportionately to the light they receive, by theſe openings of their owne mudde walls, wherein they are immured; and ſo by Gods making as it were through lights in their

their bodies, the ſoule comes to have the clearer proſpect on all ſides of her, whereby ſhe diſcerneth, that God in this work of breaking down the matter of carnall appetites, which are like walls about us, removeth but duſt, and bringeth in light; and therefore we ſee, how the Martyrs rejoyce while theſe windows, as I may ſay, & through lights, were beating out in their bodies; while they were made transparent with wounds, the ſoule had the more light given her; and ſo they looked upon their enemies, as ſet awork to break down their priſon, alwaies paying them their prayers for their labour. And we need not look back into ſtory, for ſuch lights as theſe, whereby to read the joy of ſufferings, for I may ſay of theſe examples, as *Moſes* ſaid of his precepts, *They are not beyond the ſea, that you may pretend, and ſay, which of us can paſſe over the ſea, and bring them to us, that we may fulfill them in worke?* For ſuch patterns are neere you in your owne fight; you need not travell into the remote regions of Antiquity, for ſuch precedents

Deut. 30. 12.

of hearts rejoycing, while theſe doores of their breaſts are breaking open, to ſet them at liberty. God hath provided for you the lights of the Primitive times, as well as he hath permitted you to remaine long in the ſame neceſſities. You can therefore have no excuſe in being ignorant of the good of ſufferings, ſince you have both the matter abundantly among you, and the manner excellently patternd out before your eyes.

It is well ſaid of one, that wee may wonder that all the ſtones under the feet of the reprobate, doe not turn into roſes, for ſome ſolace to them now, in regard of what they are to ſuffer. And therefore we need not wonder, if all things under the feet of the elect, doe turne into thornes to puniſh them for their ſinnes, ſince their tranſitory paines augment ſo much their eternall bleſſednesſe. Well then, and fitly may I ſay unto you in this your ſtate of try-
2 Cor. 13. 5 all, *Know you not your ſelves, that Chriſt Jeſus is in you, unleſſe perhaps you be reprobate?* For now you have that work in

in hand, of interpretation of the word of God, the word of the *Croſſe*, wherein you your ſelves are beſt expoſitors, whether you finde in your hearts, an humble underſtanding of the will of God upon you in theſe ſiftings and cribrations, unto which the enemy hath now ſubjected you. If you find this humble and patient conformity, you may rightly conclude you have the right ſenſe of the word of the *Croſſe*.

Me thinks I may ſay now to you, that you have as a mercy afforded to your offences, your book given you, and if you can reade in it, your preſent burnings in the hands are far from being brandsof infamy, they are rather *ſtigmata Chriſti*, which are the characters in which your names are written in the Book of Life. Your chiefe ſtudy therefore now muſt be, to reade currantly Gods hand in this your book which you are put unto, and by a right underſtanding of Gods mercy in this volume of your croſſes, you make it ſuch an one as was given to *Ezechiel*, you may finde it even as honey in your mouth. Upon

The ſtigmats of Chriſt.

Ezek. 3. 3.

this ground, Saint *Auguſtine* was wont often to aske his heart this queſtion, 1 *Cor.* 1. 18. *Is the word of the Croſſe fooliſhneſſe to thee?* He knew, that was the infallible tryall of this adherence to the will of God, the accounting the *Croſſe* the wiſdome of God, and conſequently the beſt mark of his predeſtination. There may be many glorious externall ſhews of pietie and ſanctity (which may be like 1 *Cor.* 14. 14. the gift of Tongues Saint *Paul* ſpeaketh of, where the Spirit prayeth, but the underſtanding is without fruit) that may draw the eyes of the world upon the appearancies, but not the eyes of God upon the interiour diſpoſition; but a patient, and vertuous exemplarity in ſuffering is like prophecying in a knowne tongue, it both bettereth our ſelves, and edifyeth the *Church* of God. Wherefore I may properly deſire you, *ver.* 4. now you are, as I may ſay, prohibited 1 *Cor.* 14. 39. to ſpeak with Tongues, (as this anſwereth to a publick exhibition of your devotions) *Itaq; fratres æmulamini prophetare*, that is, to endeavour to edifie the Church of God by your patience, lon-

Therefore brethren be earneſt to Prophecy.

longanimity, and ſuavity in the *holy Ghoſt*.

Gods mercies are ſo much above all his works, that even all his juſtices in this life are mercies, as we may perceive in many things which to us ſeem ſeverities, and are truly indulgencies in Gods Order; as many times when he findeth a dumbe, and a deafe ſoule, ſo poſſeſſed by the world, as he will neither heare, nor anſwer to the ordinary voice of Gods Miniſters, then God in mercy layeth violent hands upon him, and, as I may ſay, puts his fingers into his eares, as *Chriſt* did to the man in this caſe, as it were to force them open by ſome ſtronger operation then the ordinary miniſtry of his Churches medicines and applications, and in this caſe, the fire God applyeth, is not rigour, but medicinall compaſſion. Mar. 7. 33.

Beſides, there is commonly a ſpeciall divine authority in Tribulation, wherein the *holy Ghoſt* breathes himſelf out more efficaciouſly then by the *Prophets*, or by the holy Scriptures: for we often reſiſt the Word of God, and

ſlight the admonition of the *Fathers*, and *Doctors* of the *Church*, when afflictions though they ſpeake in a ſharper, and more unpleaſant ſtile to us, yet take our eares, and bring us to anſwer more promptly, *ſpeak Lord, for thy ſervant heareth.*

Whereupon the Pſalmiſt expreſſeth thus both the nature of man, and the virtue of tribulation, *Multiplicata ſunt infirmitates eorum, poſtea acceleraverunt.* So as God oftentimes lameth us, to make us mend our pace towards him; & the maimes given us by Gods hand, prove like *Jacobs* lameneſſe, which made him the fitter for his journey. And as it hath beene aptly accommodated to the credit of affliction, that *Jacob* was flying, and ſunk with labour to the earth, with his head upon the ſtones, when God firſt appeared unto him, and ſet his ſoule upon that ladder which reached to heaven, while his body lay proſtrate upon the earth, ſo wee may well adde this, that as ſoone as we wake out of the ſleepe which the pleaſures of our ſenſes caſt us into, we

Pſal. 15.4. Their infirmities were multiplied, afterward they made haſte.

we ſhall confeſſe concerning croſſes, and tribulations, as *Iacob* did after his dreame, *Verè dominus eſt in loco iſto, & ego neſciebam.* For though wee tremble at firſt, and finde the place terrible, yet we may truly ſay, *Non eſt hic aliud niſi domus Dei, & porta cæli,* for the *holy ſpirit* ſeemeth to ſet this inſcription (of the gate of heaven) upon tribulation, adviſing us, that by many tribulations we muſt enter into the Kingdome of heaven.

Gen 28.16 Indeed our Lord is in this place, & I knew it not.

17. This is no other but the houſe of God, & the gate of heaven.

I have preſented you with this draught of your owne ſtates, that you may ſee, you are now in the elements of the *Saints* of both *Teſtaments*. Wherefore the *Apoſtle* telleth the *Chriſtians* in your conditions, *Behold, now is the time acceptable, now is the day of ſalvation.* But you muſt remember alſo, what *Chriſt* ſaid to thoſe that are in this day, *Work while you have light, leſt the night overtake you.* For the day it ſelfe will but give you light, not legs to carry you on your journey. You muſt not lye downe under your burthens, as if afflictions were veſſels you had under

Act. 14.21

2 *Cor.* 6. 2.

you, which will carry you on though you walke backward and forward in them, between murmur, desire of revenge, and some intervals of conformity and resignation to Gods pleasure. This tossing, and estuation of spirit is a leake may endanger you, if it be not stopped. Necessarily therefore I must often rememorate this unto you, that if you have faith to beleeve crosses to be the treasures of *Christ*, you must negotiat with the talents you are trusted with; for if you bury them in enmities, maledictions of your enemies, repinings, and diffidences of Gods providence, you will give so ill an account, as you may chance after all your sufferings, to be remitted thither for your rewards, where affliction produceth nothing but curses and desperations. For it may be fitly said of Tribulations,

2 Cor. 1. *They are the good odour of Christ, but to some the odour of death unto death, but to others the odour of life unto life.* Of which party that you may prove, you must act

Colos 1. 11. 2. this lesson of Saint *Paul*, to *walk worthy of God in all patience and longanimity with joy,*

joy, giving thankes to God and the Father who hath made us worthy unto the lot of the Saints in light.

Chap. VIII.

Anſwers and Reſolutions to ſome ſubtile Temptations.

After the chiefe *Prieſts*, *Scribes*, and *Elders* had laid before *Chriſt Jeſus* all the ſtones of offence and ſcandall their wits could pick out of the Law, or the *Prophets*, all which he converted into touch-ſtones of his wiſdome and humility, and ſo rendred all theſe tryalls, atteſts of his purity and ſincerity in theſe excellent graces; then they excogitated a more ſubtile temptation for him; which was, to tempt him by his owne perfections. For then they ſent to him ſome of the *Phariſees*, and of the *Herodians*, who were to work upon his tenderneſſe, and compaſſion of the publick, to enſnare him by his benignity,

Mat. 12.

Ibid. 12.

nity, and charity to others; and to that purpose they moved him in a point of commiseration to his Countrey, asking him with a Preface of his praises, whether they might not ease themselves of the publique tribute? And this they thought a likely way to insnare his goodnesse, when all their other projects could not infirme his vertue: In like manner our subtilest enemy may have found many of you answering, and corresponding faithfully in all his examinations of you, in your own particular sorrows, losses, and distresses, and finding you thus armed in your owne persons with Job's *Dominus dedit, Dominus abstulit*, he is very likely to attempt you by your owne graces of piety, and tendernesse of others, and devotion to your Countries redemption from error, or a present apprehension of a totall extirpation of those few seeds are still dispersedly left in it of *Catholike* Religion. And this temtation may well be presented you with praises of your owne vertues, and pressed more upon your devotion, as a solicitude

Iob. 1. 21. Our Lord gave, and our Lord hath taken away.

licitude properly affected to the love of your Religion. This is so fine, and soft an insinuation of motions to disquiet and discordance from Gods order, as you may very easily be slid into it, upon this so smoothe, and faire suggestion thereof, as a practise of vertuous duty. I shall therefore endeavour to detect unto you the danger of this so subtile illaqueation, and insnarement, in this net may be made of your owne pieties. For when *Satan* stands among the sonnes of God, he is in the most dangerous position for the children of men, that is, when in the shape of some vertue he introduceth a temptation.

First then we must lay this for ground-work of all our peace of spirit, a firme immovable perswasion of the divine providence in all occurrencies. This rock the devill doth not attempt to batter in the minds of sober, and pious persons, but worketh to undermine it by arguments, and consequences. When any thing occurreth incongruent to our reason, concerning the

the government of ſuch affaires as ſeeme properly to appertaine to Gods intereſt, as the miſcariage, and adverſity of Gods cauſe and his *Churches* periclitation, in theſe advantages the ſerpent hath over our weak and dim power of reaſoning, he alwaies inforceth this ſubtilty upon us, *That Gods hand cannot be in matters ſo oppoſite to his goodneſſe.* To which our faith anſwereth eaſily enough, when it is awake; but when our mindes are in that ſtate the *Pſalmiſt* confeſſeth even his to have been reduced unto, of *Dormitavit anima mea præ tædio*, when our ſpirits are growne drowſie and heavy under the burthen of their encumbrances, then he preſſeth this point upon us, when the vivacity of our faith is a little relaxed; and by watching this opportunity we know the tempter hath ſhaken even the greateſt *Saints*, as we know *David* himſelfe avoweth in *Mei autem penè moti ſunt pedes, penè effuſi ſunt greſſus mei, pacem peccatorum videns.* So as this is a temptation to be precautioned by the beſt adviſes can be provided.

Pſal. 118 28. My ſoule hath ſlumberd for tediouſneſſe.

Pſal 72. But my feet were almoſt moved, my ſteps almoſt ſlipped ſeeing the peace of ſinners.

For

For what the enemy aimeth at in the first place, is not to subvert directly our faith, but to supplant our peace, and quiet of spirit; and when he hath raised this mist in our discourfing faculty, then all the images are set before us, seeme to have farre different proportions from the realities themselves.

One of the most safe admonitions therefore is to watch upon our proneneſſe to paſſion, either in griefe, anger, or enmity; for an intemperance in any of theſe, upon the ſeveral occaſions which reſpect each of them, doth firſt cloud that ſerenity of mind, which ſhould keep the light of Gods providence cleere to our apprehenſion, and then inſenſibly we ſink into chagrins and diſfavours of Gods preſent judgements. Therefore let us alwayes check the firſt motions to any exceſſe of ſorrow, though the occaſion be never ſo legitimate, as even for the perſecution of the *Church*; in that caſe, we muſt ſeek to repreſſe any immoderate reſentment of it, though the colour ſeeme ſuch, as admits of no over-doing in it; yet all extremities,

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even of zeale in this exigence, weaken and enfeeble our Reason, and so leave us worse armed against our opponent, who alwayes seeketh to deduce some reason of repining, and disrespect to Gods order, out of this argument of Gods unconcernment in the safety of his children. Therefore in all provocations to griefe, we must attend the preserving of our spirits as little overcast by sadnesse as we possibly can, for in this obscurity the enemy soweth what we feele growing up before we see it cast into us. For which cause, let this be a generall receit for all emergencies in matter of disconsolation, to oppose studiously the first motions towards any inordinate sorrow or resentment.

That I may then give you some particular satisfaction in this case of yours, which may seeme so devout a disquiet, in order to the *Churches* sufferings, I must desire you to lay this in your minds as a deep and immoveable foundation, That the verity of the *Church* is not questioned by the vicissitude of

states

ſtates into which ſhe is tranſlated. You may conſider that your faith telleth you, the roots of the *Church* are growing in a rock, and are watred, and kept alive by a ſupernaturall irrigation, with the dew of heaven; ſo as no ſtorm can looſen them, nor no heat penetrate ſo far as to offend them. The particular branches of this ſtemme may wither, or be removed according to the intemperance of the places they are planted in, as we ſee that many ſingle ſhafts and bodies of particular *Churches*, which are but ſprigs in reſpect of the Univerſall, are now eradicated even in the firſt ground they were planted, as we ſee in the deſolation and barrennes of *Mount Sion* it ſelfe, and the land of *Canaan*, which we may call the garden of *Eden*, where the tree of life firſt ſprang up, and where the *Church* ſeemed to all humane reaſon, rooted ſo deep, as nothing but the diſſolution of the world could evert it, and yet we ſee it ſo extirpated out of that place, as there are only ſome few fruits (of thoſe roots which S. *Peter* left fixed at *Rome*)

now

now visible in that Country, which are, as we may say, gathered in these parts, and transported thither. For most of the *Christian* Religion now exercised in the holy Land, is but in the societies of some few of the *Religious Orders* of the *Church of Rome*, which are but as it were granaries of the bread of life, not seminaries, or fields, in which there is a naturall provision for a succession of *Christianity*, being there are few, or almost no secular families of *Christians* in the Country. And on the other side of the Globe, in the *West Indies*, the *Antipodes* to the *Holy Land*, being then the patrimony of the Prince of darkness: those parts which sate so long in darkness, and the shadow of death, have now seene the great light, and have it shining on a candlestick, while *Jerusalem* it selfe sits mourning in darkness. These are the inextricable folds wherein God wraps up his providence, which they who will attempt to deplicate by their reason, shall find the verification of *Scrutator majestatis opprimetur à gloriâ.*

The searcher into majestie shall be oppressed by glory.

Let

Let this then be our reſt, (to keep us either from ſinking into diffidence of Gods vigilancy over us, or from ſliding into a curious inquiſition into his order of conducting us) the concluding, That God is wiſer, juſter, and more merciſull then we can imagine; and remaining aſſured of our being incorporated in the true *Church*, we may anſwer all our perplexities concerning it, that God hath obliged himſelfe to conſerve and propagate it; which he muſt needs performe better then we can deſigne. And in this concluſion let us calme all our anxieties, taking this reſult of the *Pſalmiſt* as an opiate to allay the fumes of all our diſtempers, *Memor fui judicio rum tuorum à ſæculo Domine, & conſolatus ſum.*

Pſal. 118. 52 I have been mindfull of thy judgements from everlaſting, O Lord, and was comforted.

In caſes of publike concernments, wherein the acts of Providence are irregular according to our known Laws of Gods juſtice, the very unintelligibleneſſe of the order of ſuch events, ſpeaks plaine enough to us, Gods meaning to addreſſe theſe hand-writings to our faith, not to our reaſon, and we

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muſt receive them with this admiration of the Pſalmiſt, *Nimis profunda facta ſunt cogitationes tua Domine!* The thunder, and lightning of *Mount Sinai*, was not ſet out to be ſtudied by the naturall reaſon of *Meteors*. The words of the tables were directed to their underſtandings to conceive the equity of them, but the forbidding the approach of any beaſt neere the mountaine, was left as a miſtery of which the people were not to argue the juſtice. And we are yet but in a little more elevated ſtate of illumination, wherein our reaſon careth us to the curtaines of the tabernacle, our faith is to paſſe into the veile, and there to reverence that cloud, wherein the divine providence reſideth, whereof the particular acts, are very often almoſt as high myſteries, as any our religion impoſeth on our faith, whereunto the *Pſalmiſt* ſummons only our admiration, with *Venite, & videte opera Dei, terribilis in Conſiliis ſuper filios hominum.* And for this reaſon, when God ſhoweth the

Pſal. 91. Thy cogitations are made very profound, O Lord.

Pſal 65.5. Come and ſee the works of God, terrible in counſels over the ſonnes of men.

the *Prophet Ezechiel* an heap of dryed bones, and asked him if he thought those bones could return to life, he answered wisely, *Lord thou knowest*; though such a reanimation seemed never so improbable to him, yet he suspended his conclusion, and referred it to Gods designe, and providence, knowing Gods will and his power to be equally omnipotent. Ezek. 37.

And this figure of the deliverance of the children of *Israel* from their captivity, may afford an apposite instruction for your present conditions; for though *Catholike* religion seeme in *England* now, but a dead carcasse, reduced to arifyed and dryed bones, yet when your pious solicitudes question your reason, whether it can conceive how these exsiccated and macerated bones can be revived? your faith must answer as the *Prophet* did, *Our Lord knoweth*; this restauration is as easie to him, as impossible to us; and though we cannot prescribe a time, yet we may safely perswade every one to be confident, that in Gods

fulneſſe of time this reanimation is deſigned. So that I may without preſumption, repeat to you this pro-
Ezek. 37. 5 miſe of the *Prophet*, *Thus ſaith the Lord to theſe bones, Behold, I will cauſe breath to enter into you, and you ſhall live, I will lay ſinews on you, and make fleſh grow upon you, and cover you with skin, and put breath into you that you may live, and you ſhall know that I am the Lord.* This I am ſure is proper at leaſt for a Prayer, which you are all obliged to make; the anſwer whereof we muſt expect with fidelity, and it may be your children may gather the fruits of the prayers you plant now for them, more likely then your ſelves. But we muſt not abate of our fervour, by the little apparence we ſee of an anſwer to our Petition, for as S. *Auguſtine* tells us, It is more grace to pray reſignedly, then to be heard preſently. It is no great matter to be heard, ſaith he, the Devils were heard when they were ſent into the ſwine, and *Sathan* obtained *Jobs* affliction. Set not therefore your hearts upon any thing ſo much,

as upon Gods pleaſure, to whom all the ſequence of time, is but as a preſent moment to us; ſo as all things happen in this appointed time, which cannot alwayes concur with ours; therefore I beſeech you be not too urgent with *Uſq; quo Domine?* even in the *Churches* behalfe, to ſuch a degree as may ſavour of impatience, & haſte to be ſerved, for that alwayes diſcredits the ſuitor to God, and doth not at all advance the ſuit. Be reſolved then, I beſeech you, to move God with your affiance, and reference of your ſelves to his time, and draw up this anſwer for all your charges in theſe times, *Reſpondebo exprobrantibus mihi verbum, quia ſperavi in ſermonibus tuis.*

How long O Lord?

Pſa. 118. 42. I ſhal anſwer a word to them that upbraid me, becauſe I have hoped in thy words.

There is one particular conſolation I may fitly ſuggeſt to you, in order to your hoping for Gods mercy to the diſtreſſed *Church* of our *Nation*, which is, that no other *Chriſtians* have the blood of Martyrs offered by the hands of their brothers to intercede and mediate for mercy to their nation; and

though in ſome reſpects there be much of the blood of *Abel* in them, as they are acts of the hands of brothers, yet in order to the interceding for the preſervation, and advance of *Catholicke* Religion, their bloud ſpeaks in the ſame voyce of that of *Chriſt*, it calls for mercy, not revenge even upon the ſhedders of it. So that when you are ſhaken with an apprehenſion of the extinguiſhment of that little light is left in our nation, let your faith anſwer confidently with the wife of *Manoah*, *If the Lord would have deſtroyed us, he would not have taken of our hands ſuch holocauſts*; The memory of which, you ought to offer up daily, not only as interpellations for your owne comforts in your neceſſities, but even for the neceſſities of your perſecutors, whoſe wants are far more important then yours. Therefore in all your private trepidations reſpecting your ſelves, and in this publick earthquake referring to your Religion, fix your ſelves upon this centre of the *Apoſtle*, *Let us hold the confeſſion of your hope undeclining*,

Judges 13 23.

Heb. 10. 23

(for

(for he is faithfull that hath promiſed) and let us conſider one another unto the provocation of charity; and when your hearts are in this conformity, though you be in the ſame *Apoſtles* caſe, *Your fleſh having no reſt, but ſuffering all tribulation of combats without, and feares within*, God who comforts the humble ſhall comfort you. 2 Cor. 7. 6.

Accept this therfore I beſeech you as a proviſionall adviſe, againſt the yeelding to any violent melancholy, even upon the moſt pious occaſions, for that motion is alwaies to be ſuſpected, that propoſeth diſcompoſure to your ſpirits, upon any warrant; for at the beſt it is but Gods hand counterfeited, by him who transfigureth himſelfe eaſily into an *Angel* of light; And when we admit a dejection & conſternation upon any incitement, the divel hath his matter ſoftned to his hand at leaſt, to work upon. So that we muſt in ſuch temptations repaire to *Davids* couch to reſt upon, concluding, *In pace in idipſum dormiam, & requieſcam, quia tu Dominus ſingulariter in ſpe conſtituiſti me.* *Pſal* 4. 18. In peace in the ſelfſame will I ſleep and reſt, becauſe thou Lord haſt ſingularly ſetled me in hope.

But I may with probability expect to be asked, whether this calme of ſpirit in all publick calamities, and private vexations, imports ſo dead a ſtilneſſe, as ſhall admit of no emotion, or relentment in the diſtreſſes of the *Church*, the gravations of our friends, and all the preſſures whereunto we our ſelves are ſubjected?

To this I can readily anſwer, that I doe not propoſe this *Stoicall apathy*, or inſenſibleneſſe, in all accidents; for I know the paſſions of ſorrow, and fear, are not only inherencies in our infirm nature, but even injunctions, and ordinations of grace in many occaſions. We know *Chriſt Jeſus* wept for his friend; which few drops (ſhowred from heaven, upon the ocean of this ſalt water, with which our earth is ſurrounded) were deſigned to ſweeten, and ſanctifie thoſe waters, by the effuſion of *Chriſts* Communion, into ſuch expreſſions of our compatency, and ſimpathy with our brother. So that teares may, upon many occaſions, favor more of the grace of the ſecond *Adam*,

Adam, then of the nature of the firſt. And for that cauſe we are councelled by the *Apoſtle To weep with them that weep*; for our eyes doe as it were afford currents, which carry our charities eaſilyer to their effects, then any other conveyances, as they ſooner infuſe a credit to our affections, then our reaſon can ſend it by diſcourſe. For as they are ſenſible pledges of our communion with our neighbour in his grievance, they give him the readieſt ſecurity of our loves; and ſo this water above the nature of all other, retaineth and expoſeth the impreſſion, and ſignature of what is impreſs'd upon it, which is our charity, and ſo our teares are taken by our neighbours as ſeales of our fraternall dilection. Rom. 12 15

With good reaſon then in publicke exigencies, and in private occaſions of juſt lamentations, ſuch ſenſible expreſſions of our conſociation, and concernment in the cauſe, are often requiſite, for the efficacie of our charity addreſſed to others. For as Saint *Gregory* ſaith, *No body can conſolate a mourner that doth*

doth not ſhow ſome concordancy with his minde; and our heart muſt be firſt ſoftened, that it may be congruous to the intendred heart of the afflicted, and thus faſten it ſelfe to the neceſſity it is to work upon. Iron is beſt conjoyned to Iron if they be both melted together in one fire. The apparence then of this ſimpathy is often manifeſtly neceſſary for the rendering our offices of charity beneficiall. Wherefore S. *Paul* doth often leave the print of his teares upon his epiſtles, as the beſt ſeales of his cordiall dilection. And thoſe paſſions of greef, and feare which *Chriſt* was pleaſed voluntarily to raiſe in the inferiour part of his mind (which paſſions yet never went higher then his reaſon aimed them) were all intended, to conſolate us in our paſſions, to qualifie and mitigate our ſenſe of the infirmity of ours, and to propoſe to us, an endevour of moderating the inordinatneſſe thereof, that we may according to his councel, aim at a ſimilitude of that holineſſe, to which we cannot project an equality; and his precept importeth no further duty. And

And when *Chriſt* confeſſed, that *his ſoule was troubled*, he both alloweth and inſtructeth our troubled ſoules, which uſes S. *Auguſtine* doth excellently derive from theſe words, addreſſing himſelfe to *Chriſt*, and ſaying, *Lord you command my ſoule to follow, but I ſee your ſoule troubled. What foundation ſhall I ſeek, if the rock it ſelfe ſink? But I perceive your miſericordiouſneſſe, O Lord; for you are troubled by the election of your love and charity to conſolate, and ſupport the infirme, from bending towards deſperation.* To this end our head took upon him the ſenſes and affections of his members, and as he doth excite us to high aſpirings, he doth ſympathize with us in low imbecilities. So we may ſuppoſe *Chriſt*, as he doth, ſpeaking thus unto us, *You have heard the voice of my fortitude calling to you, and you have heard the voice of your owne infirmity ſpeaking in me; I miniſter force that you may run, nor doe I retard or excuſe you from making haſte, but owning your timidity, I levell the path of your aſcenſions.* *Joh.* 12. 27

Hence is cleerly collected, that a moderate

moderate griefe delivered in decent expreſſions, and proportioned to the importance of either publike or private occaſions, is not onely alwayes pertinent, but very often meritorious; and S. *Gregory* ſheweth, how holy *Job* complyed with both theſe duties of grieving, and not tranſgreſſing; *Bleſſed Job kept his Mind in an excellent equality, that he might neither ſeeme inſenſible of the hand of the corrector, nor incenſed againſt the judgement of his ſufferings. Therefore when he had loſt all his ſubſtance, and his children, it is ſaid, he roſe, and tore his garments, ſhaved his head, and falling*
Job 20. *to the ground he adored. His rending his robe, and his ſhaving, and falling to the ground, declared that he was ſenſible of the paines; and what is joyned, that he adored, manifeſteth, that in all his ſorrow he did not ſeek to reclaime or retract the judgement of his ſentencer. Therefore he was not moved, leſt he might offend by an exceſſe of reſentment, nor unmoved leſt he might ſeeme to ſlight the corrector by inſenſibleneſſe. But as there are two precepts of charity, the love of God, and the love of our neighbour,*

neighbour, to the end that he might performe the dilection of his neighbour, he did exhibit mourning, and ſorrow for his children; and leſt he might treſpaſſe againſt the love of God, even among his ſighs he rendred his adoration; and as he fell under the blow, ſo he adored in the fall, and thus compleated the offices of a ſon of man, and a child of God.

Surely theſe words of S. *Gregory* doe fully regulate your caſe, that you may ſorrow and grieve in order to the expreſſing a ſenſe of your chaſtiſements, and paying the duty of fraternall charity. But you muſt alwayes joyne the worſhipping of God, by an humble and cheerful conformity to his finall deſigns, even upon the publick, as well as upon your perſonall ſentences. And being ſetled in this diſpoſition, you are in that ſtate in which the *Pſalmiſts* heart was ſetled, when he ſaid, *Locutum eſt os meum in tribulatione mea, holocauſta medullata offeram tibi*; wherein is the good odour of all offerings. For in this feeling of our owne ſtripes, and our fellow-feeling of the ſtripes

Pſal 65. My mouth hath ſpoken in my tribulation, holocauſts with marrow wil I offer thee.

ſtripes of others, and our ſacrificing of both to the love of God, we fulfill the two precepts of love, which containe diſcharges of all the reſt.

Now we have admitted ſorrow, with ſuch due reſtrictions as the *Apoſtle* alloweth it contributary to ſalvation,
1 Cor. 7. 10 being, *A ſorrow according to God, which worketh pennance unto ſalvation*: there is another queſtion, very obvious in theſe conjunctures, which requireth a ſolid reſolution, as, how farre we are obliged to conform our wills to the declared wil of God in publike judgements, and in caſes of the prevalence of injuſtice, and violence over right and equity? This caſe is thus regulated in Divinity; We know the Will is, or ought to be carryed to the object thereof, according to what is propoſed by Reaſon; and it hapneth often, that the ſame thing may be diverſly conſidered by Reaſon; ſo that which in ſome reſpect is good, in another may be ill; therefore when our will deſireth any thing, as it hath the nature of good, our deſire is licite and rectified; and if another deſireth

desireth the contrary in the same thing, as it hath in his sense the nature of a good, that opposite Will is also good and approvable. As the will of a Judge is just, when he voteth the death of a Malefactor; and the desire of the wife, or son of the condemned, which opposeth the other, as they apprehend the husbands life under the notion of a good, is also lawfull and vertuous. The *Judge* governeth his will by the common good of *Justice*, and the wife by the private of her family, and so both their wills are ordered respectively to their severall reasons. Now it is the good of the whole Universe, that is primarily in the apprehension and conception of God, who is the Maker, Preserver, and Ruler thereof, whereupon all that he willeth is in order to the common good, which is his own goodnesse, and that is it which is the good of the Universe: But the nature of the creature is to apprehend good as it is particular, and proportionate to her nature; and there are matters which have the nature of particular goods, which doe

doe not hold ſo in an univerſal reſpect, and the ſame holdeth convertibly: Whereby it comes to paſſe, that ſome will is good, deſiring a thing in order to a particular good, which God doth not will, becauſe man wiſheth according to the light he hath, and his owne apprehenſion, which cannot extend to the diſcernment how the particular he wiſheth, concordeth, or diſcordeth with the univerſall benefit which he is obliged to prefer, as far as he is informed onely: So that to conſtitute a rectifyed will, in the deſire of a particular good, the private may be wiſhed materially, but the common and divine good muſt be intended formally, that is, the thing we deſire, may be affected as the matter of it is a good to us; and the end of our affecting it muſt be as we conceive it good and agreeable to the common order of God upon the world.

Therefore the wil of man is obliged, to be conformable to that of God, in the thing he wiſheth, in this reſpect, of referring it to the fulfilling of the univerſall

verſall deſigne of his *Creatour*: But he is not commanded to annex his will to every particular matter wherein Gods will is declared, becauſe he is not informed how that ſpecial courſe conduceth to the common good; ſo as he may wiſh the accompliſhment of Gods purpoſes, by thoſe wayes, notified to his reaſon to be moſt equitable and conſonant to the divine goodneſſe. And becauſe we cannot judge how the ruine of a good cauſe, doth contribute to the common good, we may well diſſent in that particular marter, and yet ſtill remaine reſigned to the Univerſall Providence. In this order many of the *Saints* have deprecated even Gods revealed judgements to them, as *Abraham* in the caſe of *Sodome*, and it is evident, and frequent in all the *Prophets*, when they appeal from Gods ſeverity declared, to his mercy which they ſolicited; & ſome ſo vehemently even after many prohibitions, as God is faine to ſilence them; as *Samuel* in the caſe of *Saul*, and *Jeremy* in the behalfe of the captived people, and many the like ma-

teriall inconformities we find in the *Saints*. But this kind of diſcrepancy is better called a Velleity, or wiſhing that Gods order were otherwiſe, then a diſſenting from it: and this incomplete concurrence with the *Divine will*, is diſpenſed with in this our imperfect light, which we receive but through a dim glaſſe; and till we come to be above all ſenſe of ſorrow, we ſhall never be exempted from a defective perſpection through the cauſes of all calamities in this world; and ſo there is no more conformity exacted of us, then there is illumination imparted. The bleſſed, who ſee many preſent acts, and the ſequences of the Divine providence, in that light which ſhoweth all ſatisfaction at firſt ſight, have their wills as intirely united, as their underſtandings conſummately informed; Wherefore if we have a rectifide ſenſe of the defective adherence of our wills to God, even that reſentment may be very ſupplymentall to the deficiency of our preſent condition.

It ſeemes cleere therefore that in all

all common calamities, wherein the violations of juſtice are manifeſt, our wills may ſafelyer be, as I have explained, unconformable to Gods will declared in thoſe grievances, (remaining in a confeſſion of our incapacity, to conceive the reference they have to his glory) then our wills may be concurrent with Gods, moved by the preſumption of our underſtanding, upon the concluding it ſelfe rationally ſatisfied with the cauſes of ſuch events. For this adherence is upon a worſe ground, then the other ſuſpenſion, in regard it reſteth upon Reaſon more then upon Faith. So they who are conformed to Gods pleaſures, as they ſuppoſe themſelves informed of the equity of them, may be better ſaid to adhere to their own ſufficiency, then to Gods ſentence. Therefore in all temptations of inſpection, and prying into the cauſes of various ſucceſſes, let us quickly break off all ſuch conſults, with this of the *Pſalmiſt*, *Mirabilis facta eſt ſcientia tua ex me, confortata eſt & non potero ad eam*; and in ſuch a diſpoſition

Pſal. 138. Thy knowledge is become marvailous of me, it is made great and I cannot reach to it.

even our ſorrow may be acceptable, when our ſelf-ſufficiency on the other ſide is much more unconformable to the will God, though it produce an acquieſcence to the preſent occurrencies. We ought then with great care and vigilancy to oppoſe this propenſion in our nature, to retrive ſatisfactory cauſes in all our croſſes and exigencies. For this is a crooked line from the firſt point, and ſo diſtorts our thoughts the more, the farther they are extended in it.

All theſe premiſſes well weighed, will afford us clearly this concluſion, that in publick adverſities, and private afflictions, our will may ſeem to differ frō Gods, in the matter of preſent calamities, as in the prevailing of injuſtice, or the detriments we ſuffer by our enemies, ſo our wills be conjoyned with the divine will, in the reaſon of our deſiring what we doe, that is, when we wiſh that difference, only, as we conceive it more conducent to Gods glory. And ſo the very riſe of our diſcordancy, is from the ſtock of a finall con-

conformity; and in this diſpoſition of our infirme nature, we may ſay with the *Prophet*, in all our imperfect adherence, *Et ego non ſum turbatus, & diem hominis non deſideravi tu ſcis.* When our deſires are not reterd to any human projects, but directed to the Vniverſal accompliſhment of Gods orders, they fall not under the notion of deſiring the daies of man, but of God. And ſo I will pertinently, as I conceive, cloſe up this point with the *Pſalmiſt*, who after having given much councell, and conſolation to the afflicted, maketh up, and ſealeth all with *Videbunt juſti, & lætabuntur, & omnis iniquitas opilabit os ſuum, quis ſapiens & cuſtodiet hæc? & intelliget miſericordias Domini?*

Jer. 17 4. I am not troubled, and the daies of man I have not deſired thou knoweſt.

Pſal. 106. The juſt ſhall ſee and ſhall rejoyce, and all iniquity ſhall ſtop her mouth, who is wiſe and will keep theſe things, and will underſtand the mercies of our Lord?

Chap. IX.

Adviſes of the readyeſt way to conſolation in all afflictions.

When *Chriſt Jeſus* was much leſſe beleeved, then he is now by you, and did but command blind
Marc. 10. 49. *Bartimæus* to be called to him, they who were ſent for him, adviſed him to be of good comfort, only upon this motive of his being called, as if *Chriſts* taking but notice of him, had been ſufficient ſecurity even for the miracle he wanted. May not I then very juſtly counſell you, to take comfort, and as bringing you a more conſolatory meſſage, which containeth not only a call, but a contract for your reliefes, the which is ſpecified in this voice of *Chriſt*
Mat. 11. 28. addreſſed to you, *Come ye to me all that labour, and are burthened, and I will refreſh you; take my yoke upon you, and you ſhall find reſt to your ſoules.* If the blind man

man then caſt off his garment, & came leaping to his ſingle call, you may well put off all coverings of darkneſſe and diſconſolation from your hearts, and come cheerfully not onely to this vocation, but to this *covenant*, which is as a counter-ſecurity given you by God, to ſave you harmleſſe in all your engagements in the three *Covenants* of ſufferance, wherein I have ſhewed you your obligations. For here is reſt to your ſoules paſſed by contract to you, by the word of Truth it ſelfe; & when you are poſſeſſed of this peace, and eaſe of your hearts, they ſhall feele the retrenchment of your worldly accommodations, little more, then our bodies doe the abſciſſion of ſome excreſcent portions: For faithfull hearts are as little damnified by any ſuch reſcinding or diminution of the conveniencies of this life, as bodies by loſſe of haire. Therefore as the remedy of all, conſiſts in the affecution of this promiſe of *Chriſt*, ſo the onely meanes of compaſſing it, is the reſorting to him for it, in that manner preſcribed by his

call, you may all think your ſelves nominated in this *Proclamation* of *grace*, as you are qualified with the conditions ſpecified, of being in labour and under burthens; and yet you may eaſily miſtake, what loads you are called to bring firſt to be diſcharged of; your temporall gravations that lye upon you, may goe neere to haſten you too much, in your ſtarting forward into this courſe of reliefe, without looking our, and laying uppermoſt that burthen which muſt be firſt removed, before you can hope for this lightning and exoneration which is propoſed unto you. And indeed theſe times, without a particular prevention by the grace of God, are likely to tempt many, to come to *Chriſt* with their firſt ſuit, as he did in the *Goſpel*, that came with his firſt motion of complaining on his brothers detention of his inheritance, and deſiring *Chriſt* to right him in that oppreſſion; this was the heavieſt burthen whereof he was ſenſible, of ſome unjuſt *ſequeſtration* lying upon him. But we know *Chriſts* anſwer cleereth this caſe

Luk. 12. 18.

to

to us, that his call doth not ſummon ſuch preſſures to come in for eaſe in the firſt place. The greedy man who had conſtituted *Chriſt* for his temporall Judge, made himſelfe a *Delinquent*, in what he was a Judge of, and found him no Judge, in what he would have had him one. And ſo ſhall all thoſe, who come to *Chriſt* to commence their firſt ſuit about any temporall damages, find this plea caſt out rather then admitted, and their burthens will but grow the heavier, by this earneſtneſſe to be diſcharged of them; they will be but like weights taken off from their backs, and laid upon their heads, where they will more annoy them.

It moſt importeth us then to be rightly reſolved, of what burthen we ought firſt to ſeek our diſcharge; for it is one of ſo ſtrange a nature, as the increaſe of the weight diminiſheth alwayes the feeling and ſenſibleneſſe of the carryer. And this inſenſibleneſſe, as it augmenteth, doth likewiſe aggravate the weight, ſo as there is a great perill, to leave never ſo little of this matter, that

hideth

hideth it ſelfe by the ſame degrees it heightens in us. Theſe qualities are ſo little ſortable to the temporal burthens of croſſes and afflictions, as they cannot be conceived to be the grievances we muſt firſt complain of. Nothing but ſin is to be found counter-marked with theſe notes upon it. That then is the burthen you are firſt adviſed to bring in to be delivered of; this weight which the world commonly, laboureth and ſweateth moſt to charge it ſelfe with; and yet it is truly ſo ſtrangely onerous, as even God and Man *Chriſt Jeſus*, did ſweat blood under the weight thereof, although he carryed but the lighter halfe of it, the paine onely, not the pollution. This is then the firſt oneration, whereof you muſt intend the demiſſion and deliverance. For they who begin with calling to *Chriſt* for alleviation of temporall burthens, or ſolicite him to tranſpoſe their loads upon their enemies, ſetting theſe articles of eaſe and animoſity before all the reſt in their Petitions, doe (me thinks) as if the *Leper* in the *Goſpel* ſhould have ſued to *Chriſt*,

Chriſt, to have given him clothes to cover him onely. For when we have the uncleanneſſe of any foule ſinne upon us, to intend any thing, before the deliverie from that, is but to beg a covering, or palliation of our diſtreſſe. And we know, temporall commodities doe often hide and clothe the leproſie of ſin, but ſeldome contribute to the emundation; and they who lift up their hands in the firſt place, to draw down vengeance, even from him to whom it belongeth, doe (me thinks) as if the robbed and wounded *Traveller* in S. *Luke*, ſhould have defired the good *Samaritan* to have followed the theeves to apprehend them, and deliver them to juſtice, before he had thought of dreſſing his owne wound; it is but ſuch a prepoſterous application, to purſue even Gods enemies, while we have our own ſins crying out, and endangering our ſouls, and crying for revenge againſt us, under the ſame notion we proſecute our enemies.

We muſt all then retaine this principle, that the firſt exoneration we muſt de-

deſigne, is, to be this of the burthen of our ſinnes; and when we are delivered from them, our croſſes will prove rather our carriages then our burthens; for as death is formidable in this face and aſpect of the wages of ſinne, (and that countenance may juſtly fright us) but when we look upon it as a debt only, we muſt pay nature before we can paſſe to eternall life; in this view, it ſeemeth rather officious, then offenſive to us; in like manner, when our afflictions and croſſes are charged upon us as wages of our iniquities, ſtill growing in us, as in the caſes of *Pharaoh*, and *Antiochus*, then they have an intollerable heavineſſe in them; but when they are conſidered but as fees and duties we muſt pay in our paſſage through this miſerable life, unto a bliſfull perpetuity, and that all the *Saints* have paid them in their pilgrimage, then they appear rather ſerviceable then formidable unto us: So hereupon I may ſay, that when our ſinnes are heaped and accumulated on our croſſes, preſſing and holding them upon us, then the charge is unſufferably grievous; but when our

ſufferings are impoſed and charged upon our ſinnes, and that they preſſe our faults ſo hard upon our conſciences, as the preſſure of our offences groweth intolerable, and ſo forceth us to come creeping humbly under our loade, to this promiſe of releefe which *Chriſt* exhibiteth to all ſuch labourers, and loaded ſoules, then our affliction proveth an happy ſurcharge, that hath ſunke through our hearts, that other ſad portage of our ſinnes, which before peradventure did not diſeaſe us, and then the heavineſſe of our croſſes which remaineth, will comparatively with the other we are releaſed of, ſeeme very eaſie, and portable; as one that ſhould riſe from being bedrid with the *Palſie*, or *Sciatica*, after he were cured, would find a little charge to carry his blankets upon his back. There is ſuch an analogy, between the weight of ſinne and of ſufferance, as between theſe two different heavineſſes; And ſure the *Paralitike*, who went back charged with his bed upon him, found leſſe heavineſſe, then when he was caryed upon his bed. So when af-

fliction, that we finde hath partly contributed to our ſpirituall riſing, and recovering out of our bed-rid habits of ſinne, remaineth upon us, we carry it ſo lightly, as we handle it rather as a benefit then a burthen. Then we find ſenſibly, the verity of this aſſertion, of *Fugum meum ſuave eſt, & onus meum leve.* When we have found reſt for our ſoules, all other agitations are but (as the *Prophet* ſaith) powring us out from veſſell into veſſell, to purge us of our dregs, and fæces which we ſhould ſettle in againe it may be, if we were let ſtand.

Mat. 11. 30 My yoke is ſweet and my burthen light. *Jere.* 48. 11.

And to evidence this principle that we muſt firſt begin our addreſſes to God with the *Prodigals Pater peccavi*, before we ſue for caſting off our rags, and being apparelled with conveniencies, we may conſider, how God doth not account himſelfe ſo much as ſpoken to by us even in all our clamours, untill, as the *Prophet* ſaith, the cloud be removed that intercepted our prayer from paſſing. For *David* affirmeth this experience, ſaying, *Becauſe I held my peace*

Jerem. Thren.

peace my bones are as it were waxen old, while I cryed all the day. So as you ſee, all *Davids* clamours are but as dumneſſe to the eares of God, ſo long as his ſinne ſleepeth within his breſt, though his throat grow hoarſe, he doth but as it were ſtrain to cry out under water, while his iniquity like waters are gone over his head. Hereby, we ſee, that all vociferation while our ſinnes are quiet and tacent in our affections, is no more audible, then ſilence; and on the contrary we may note that God accounted *Moſes* to have made a loud exclamation, when we finde he was ſilent; his heart being not obſtructed with ſinne, uttered a voice which penetrated the heavens while his tongue had no part in the conveyance of it. And *Moſes* removed the whole red Sea, more eaſily with this ſilence, then *David* could draw back thoſe few drops of iniquity, he had drunk in; all the ejaculations of his voyce did not pierce the cloud, untill his ſighes had broken through it, and then after his heart had once ſtrucke upon

Exod. 14.

Pſal. 3.

upon that key of confeſſion of his ſin, in this note of *I have made my ſin known unto thee, and mine iniquity I have not hid*, then every whiſper of his to God is audible, for we finde him profeſſing this alſo, *In quacunq; die invocavero te, ecce cognovi quia Deus meus es.* So as here we ſee the divers effects of Prayer, while our ſins cry the louder for our ſilencing them, no other vociferation is made but theirs, which we do not utter; & when they have firſt lifted up their voice, through the organ of our voluntary proclamation of them, and a ſorrowful invocation of mercy, then every breathing, and ſmalleſt inſpiration of our ſouls in prayer, is a tone loud enough to reach heaven. Then as *David* avoucheth, we ſhall find him our God at all houres we ſeek him, and diſcern the reaſons, why we are then heard, and why we were not before regarded; which are theſe two *David* giveth us, of the firſt he ſaith, *If I have beheld iniquity in my heart, our Lord will not heare*; and of this other, in caſe of having purged this impurity by our penitence,

Pſal. 55. 10. In what day ſoever I ſhall invocate thee, lo I have known that thou art my God.

Our

Our Lord is neere to all that invocate him in truth, he will doe the will of all them that feare him, and he will heare their prayer, and save them. Psal. 65.

Whereupon we may obſerve, that the *Prophets* in all publique calamities, did exhort the people in the firſt place to purifie their hearts and their hands, by a diſcharge of their ſinnes, before they preſumed to lift them up to heaven for receits of temporall degravations. For when the people wonder that their Faſts and Humiliations are not regarded, the *Evangel call Prophet Eſay* diſabuſeth them in that point, and informeth them, why their offerings were ſo unſavoury, becauſe God ſmelt their owne wils in them, that is the deliverance from thoſe ſecular preſſures that lay upon them, not the demiſſion of thoſe ſpiritual burthens which were inherent in them. Wherefore the *Prophet* ordereth them, to begin by diſſolving the bands of impiety, and looſening the bundles that over-load. When they have exonerated themſelves of thoſe weights which are offenſive to Eſay 58 3.

God, then their owne ſpirituall lightning and refreſhment follows in a due order and proceſſion. God telleth the diſtreſſed people by the *Prophet Jeremy*, *If thou wilt ſeparate the precious thing from the vile, thou ſhalt be as my mouth*; and when we come to be as Gods mouth, there is no feare of our being not heard by him; but while our mouths are liker the feet then the head of the *Statua* in *Daniel's Viſion*, conſiſting of iron, and clay, and not of gold, that is, while either revenge againſt our enemies, or reparation in our earthly dammages, take up the firſt places in our prayers, and not the purer ore of charity towards God and our neighbour, this ſordid compoſure of our petitions, doth not anſwer that ſeparation, which God conditioneth for an admittance to ſuch a neereneſſe as ſecureth our audiency.

Jer. 15.9.

*Dan.*2.33.

S. *Chryſoſtome* remarketh, that the holy *Magdalene* was the firſt that came to *Chriſt* to ſeek pardon and grace; others ſought health and ſenſible ſolaces in their firſt addreſſes, but ſhe even in

in her first choice, elected the best part, and upon her kissing of our *Saviours* feet, one of the *Fathers* raiseth an excellent instruction, That the two feet of *Christ*, doe mystically signifie Mercy and Judgment, both which must be kissed in order, for the fixing upon the one alone, may produce a temerarious securty, and on the other single, may suggest a timerous despaire. And in conformity to this method, I may propose to you such another in your prayers, to lay them alwayes first at the feet of *Christ*, before you raise them up to his hands; that is, to direct your requests first to the purfuit of mercy, and remission of your sinnes, before you commit to them the soliciting of any other solace, or benefit; and when your prayers have ascended by these regular gradations to the hands of *Christ*, having first opened your hearts in a sincere confession of your sinnes, you may with far more confidence expect the opening of his hands, in answer to your necessities, by this warrant of the beloved *Apostle*, *Si cor no*

B. Petrus Damianus

1 *Ep. S. Joh.* 3. 22. If our heart doe not reprehend us, we have confidence toward God.

ſtrum non reprehenderit, nos fiduciam habemus ad Deum. This is then the firſt attention, whereunto we muſt addict our minds in all emergencies of publike or peculiar calamities, to purge our ſoules by a faithfull perquiſition of our lives paſt, and by a profound ſorrow for all our faulty actions, or fraile omiſſions; we muſt firſt ſue for the waſhing and cleanſing of our hearts, before we propoſe to God the wiping away the tears from our eyes; and in this order we may hope to attaine to that ſafe poſture, wherein the *Spouſe* proclaimes her ſecurity, having *Chriſts* left hand under our head, and his right hand embracing us, that is, by S. *Gregories* expoſition, to have his left hand holding and ſuſtaining our head, ſo as to preſerve that from growing dizzie or confuſed in all the agitations and circumvolutions of this world, and his right hand embracing and cheriſhing our hearts, with the delicious promiſes of eternall reſt and ſtability.

cant. 8.3.

This is then the ſoundeſt adviſe I can preſent you, reſpecting your readyeſt

dyeſt conſolation, to intend primarily the caſting out of every ſmall mote out of that eye, (which our *Saviour* meaneth, when he ſaith, *If it be ſimple the whole body ſhall be lightſome*) before you ſue for the caſting off thoſe beams, which may chance to lye heavier upon your carnall eyes, then the other; for ſenſible afflictions doe commonly weigh more in our degenerated nature, then ſpirituall onerations; and yet there is truly ſo much difference between theſe two burthens, as they who are diſcharged of the malignity of the laſt, feele little the gravity of the former; and they who remaine charged with their ſins, and have their ſufferings ſequeſtred upon their Petition, are to be feared as ſunk into that depth of Gods diſpleaſure, where they are neerer ſtupefaction then degravation; for it may be God taketh off his hand, in the ſenſe he ſaid to the Prophet *Eſay*, *Why ſhould I ſtrike you any more?* This releaſe is the unhappieſt of all impoſitions. Let none then account themſelves gratified by the relaxation of

Luk 11. 34.

Eſay 5.

their ſenſible taxes, while they are conſcious of any groſſe immunditie, which the waters of affliction have but run over, and not removed; for in that caſe, what is left is the miſery, and what is taken off was the mercy miſunderſtood.

But though we ought not to recurre to *Chriſts* promiſe of eaſe and refection, aſſigning it firſt to the redreſſe of our temporall grievances, yet ſubordinately we may hope for their alleviation. And certainly we ſhall finde, though not an immediate, yet a conſequent deliverance from their incommodities, for all weights are eaſie, or grievous, by the proportions of ſtrength, and ability are found in the bearer, ſo that to adde ſuch a degree of force and capacity as may make a great maſſe, an eaſie carriage may be truely ſaid to be a lightning and diſcharging of the bearer. And in this manner, we are alwaies relaxed in our ſufferings, when we are disburthend of our ſins; for *Chriſt* gives alwayes upon our caſting off our crimes, a proportion of

of ſtrength, cõmenſurate to that weight we are to beare in all ſorts of tentations, ſo as being furniſhed with this ability, adequate to our charge, we may well be concluded eaſed, by this extenuation of our burthens; for being thus entred into *Chriſts* yoke, we finde that gentle, and our cariage very portable: God doth then give vertue, and vexation concomitantly, as the *Apoſtle* affirmeth, *God is faithfull, who will not ſuffer you to be tempted above what you are able, but will make alſo with temptation, iſſue, that you may be able to ſuſtein.* 1 Cor. 10. 13
So that I may ſafely promiſe in *Chriſts* name, what he did to his Diſciples, when they were entering into the liſts of perſecutions, that all theſe ſigns ſhal follow all thoſe, who do intirely ſtrip and deveſt themſelves of the preſſures and incumbrances of their conſcience, *They ſhall take ſerpents in their hands without offence, and though they drink poiſon it ſhall not hurt them,* though they remain incircled with the thorns and ſtings of affliction, they ſhall not feele any noxious ſharpneſſe, or aſperity in them, and Mar. 16. 17

they ſhall drink of the cup of ſorrow, without any averſion, or nauſeouſneſſe, but ſhall rather cheerfully pledge *Chriſt* in it, ſaying in conformity to him, *ſhall not we drink of the Cup which our Head hath given us?* And this cup which the *Pſalmiſt* calleth the *Wine of compunction*, ſhall then have a much better reliſh then that of *Babylon*, which we have eaſed our hearts of. For as Pro. 27.7. the *Holy ſpirit* ſaith, *A ſoule that hungereth taketh all litterneſſe for ſweet*, and ſuch ſoules *Chriſt* calleth bleſſed in their hungering, and thirſting; and yours, after this pious motion, and exerciſe, in reſorting to this call of *Chriſt*, and unloading themſelves, of all their ſpirituall onerations, will certainly get this good appetite, which our *Saviour* calls a *bleſſed hunger*, and ſhall be ſatisfied with preſent peace, and tranquility of ſpirit, and an hopeful expectation in a future bleſſedneſſe. The ſooner then, and the ſharplyer we deplore our ſinnes, the readier and greater deduction we make from all our other ſorrows, according to the aſſertion

assertion of the *Apostle*, *The sorrow that is according to God, worketh pennance unto salvation, that is stable.* Upon which words S. *Chrysostome* saith excellently, *sorrow is given us not to grieve for any thing we cannot remedy*, and so it is onely a receipt for the cure of sinne, for it augmenteth all other evills whereunto it is applyed, and recovereth us onely out of that extremest of all mischiefs. Therefore sorrow was onely made for sinne, out of which it was first extracted, and so like a moath corrodeth and consumeth the matter that produced it. And this holy corrosive, is so powerfull, as it will eat away not onely all the dead flesh whereunto it is applied, but even take out, and obliterate the foulest brands can have been impressed upon our hearts. 2 Cor. 7. 10.

Therefore if any for feare of a little burning in the hand, in the heat of these times, hath chosen rather to stigmatize his heart with the marke of *apostasie*, let not even such a desperat character, doubt of an effaceing by the virtue of sincere contrition, for as soone as it is rightly

rightly applyed, the operation is unqueſtionable. Let not then any ſuch, ſet *Caines* ſtamp upon this his firſt brand, for could *Judas* have applyed this corroſive, he needed not have uſed his cord to ſuppreſſe the noyſome ſtenches of his conſcience. This receipt would have broken his heart ſo happily, as to have kept his bowells from burſting; for we know that a broken and contrite heart, repayres even all her owne breaches. If in theſe evill dayes then, there ſhould be any that hath done worſe then the diſciple, that left his mantle, and fled naked to ſave himſelfe, for if any to ſave their clothes, and coverings of conveniencyes, ſhould have left *Chriſt*, and have joyned with the party armed againſt him, yet even he is called by this voice of *Come all ye that labour*, to come back, and unload himſelfe of this unfaithfull puſillanimity. No weight that ſorrow can bring in, can be too much for him to take off who carieth all things by the power of his word, and whoſe mercy is above all his works, and conſequently

ſequently muſt needs be far above all ours. Wherefore Deſpaire ſeems miſerably to vie againſt the ſuperiority of Gods mercy; in this accurſed dejection there is this derogating contention, whereas faithfull ſorrow hath alwayes an obliging confidence. He therefore that cannot find in his heart to give ſo much as ſorrow towards the redemption of his ſinnes, ought not to expect ſo much as pitty even in their eternall vindication.

Wherefore in this particular preſcript of *Conſolation*, I may aptly ſay with the *Apoſtle*, *Who is it can make me glad, but he that is made ſorry by me?* For the efficacy of all I can miniſter unto you, dependeth upon your orderly application of this godly ſorrow for your ſinnes, which may reconcile you to the *man of ſorrow*, who under that notion, was the *mediator* between God offended, and man condemned, and ſo admitteth not even his owne merits to mediate peace between God, and man, after his offending him, without the intervention of this ſorrow of man; 2 Cor. 7 10 2 Cor. 2.

ſo

ſo that this houſe is as much better then that of feaſting, as reparation of a houſe is better then ruining, in ſo much, that though you have no other houſe left to put your heads in, this of penitence (which it may be the ruines of your other have built up for you) may prove ſuch a receptacle of peace, and reſt, (when your ſinnes are raſed, and demoliſhed) as you ſhall confeſſe in comparing the change of houſes,

Eſay 9.10. that *Your bricks are fallen down, and you have built with ſquare ſtones*, and have by the hands of this holy contrition, converted your ruinous tenement into reedified temples, from whence all the devout ſighes, are breathed up as an odour of perfume unto heaven; and as the *fire* which was to light the odours upon the table of *Incenſe*, was to be brought from the *Altar* of the bloody *Sacrifices*, ſo the incenſe of our prayers, and petitions muſt be kindled firſt by the ardency of our ſorrow, and contrition for our ſinnes, (which anſwer to the outward, and firſt Altar.) From thence the fire of all our zeale muſt

muſt be firſt taken, that is, all our petitions muſt take their riſe from our penitency, and when they are offered up in this order, they doe often impetrate more then they ſollicite, for they obtaine not onely ſpirituall acquieſcence, but even temporall refreſhments. We muſt remember then, that this holy ſorrow is a kind of ſpirituall *Baptiſme*, which is the firſt gate of the *Church triumphant*, through which all our requeſts muſt paſſe up to the altar; ſo that we ſhall doe well to ſet this inſcription of the *Pſalmiſt* upon this portall of contrition, *Aperite mihi portas juſtitiæ, ingreſſus in eas confitebor Domino, hæc porta Domini, juſti intrabunt in eam.* *Pſal.* 117. 20. Open ye the gates of juſtice to me, being entred into them I will confeſſe to our Lord, this is the gate of our Lord, the juſt ſhall enter into it.

Beſides the obligation of this method which I have remonſtrated to you, there is a ſatisfaction reſulting thereout, which may be very agreeable to many, who may be tempted to perplex themſelves in ſearch and inveſtigation of the cauſes and irritations that have moved God to theſe ſevere examinations of you. For when you recollect

recollect your comportments in the former times of more ſerenity, if in the audit of your conſciences, you finde theſe old debts of an abuſe, and inſenſibleneſſe of that calme, you neede ſtudy no farther the matter of theſe meteors, which was then exhaled out of the fatneſſe of your earth. Let every one therefore turne over his owne records, and conſider reſpectively to his condition, what mundanities, what riots & exceſſes ſome can charge themſelves withall; others with what avarice, worldly wiſdome, and over temporizing they can impeach themſelves; others of what indevotion, tepidity or ſcandall they can endict themſelves; and they who find themſelves ſtanding convicted of theſe recuſancies and inconformities to the Laws and Statutes of *Catholike* Religion, let them not wonder to ſee theſe heavy fines ſet upon them; for even the lighteſt of theſe miſdemeanours, deſerveth a higher amercement then all your temporalities can be extended unto. And truly I am afraid, upon what I have heard of theſe

theſe latter times, of moderation and indulgence, that it may be too truly ſaid as the *Prophet Eſay* did, in no unlike occaſion, *Indulſiſti genti Domine, indulſiſti genti nunquid glorificatus es?* And if you find your ſelves lyable to this impeachment, you need enquire no farther for a cauſe of this judgement. It is a harder taske of the two, the giving a reaſon of Gods truſting you with this ſecond mercy, as I may well term it, of paternall correction, after your having abuſed your firſt truſt of the indulgence & benignity: ſo that while you examine your cõſciences, you may not only find a reaſon of your preſent afflictions, but that reaſon may diſcloſe to you this ſecret, of their being ſuch graces, as you wanted moſt. For ſurely if theſe infirmities, (which I may well call a ſpirituall ſcurvy) were growing upon you, eaſe, repoſe, and ſtilneſſe would have much advanced this diſeaſe, and now this revolution, and exerciſe, (joyned with the grace of him that miniſters them) is very like to ſtay, and cure this ſurreptitious infirmity which creeps

Eſa. 26. 15 Thou haſt been favourable to the Nation O Lord, thou haſt been favourable to the Nation, waſt thou glorified?

creeps in likely into the ſoftneſſe and conveniency of life; and God knoweth when to work upon our nature with *Simples*, and *Benedicta*, (as *Phyſitians* ſay) and when to uſe *Mineralls*. And we find by experience, that this kind of *ſteele* is the proper key to this ſort of obſtructions and opilations in our minds, of ſlackneſſe, deſidiouſneſſe, and indevotion. Therefore you may well apprehend, the hardneſſe of your preſent conditions to be miniſtred to you, as remedies of ſome indiſpoſitions, breeding by the ſofter qualities of other times. I beſeech you therefore to conceive your ſelves in a courſe of *Phyſick*, wherein nothing but your own ill diet can render it inefficacious, as I hope I have before competently remonſtrated unto you.

Upon theſe reflections I hope in God you wil confeſſe with the *Pſalmiſt*, *Pſal.* 102. 10. *Lord thou haſt not dealt with us according to our iniquities*, and not fall under the cenſure of S. *Ambroſe* upon the perſecuted *Catholikes* of his time, who complaines, that *Vidi multos humiliatos, ſed*

pauços

paucos humiles; that he had ſeen many humiliated, but few made humble. But we confidently truſt of you better things, and neerer ſalvation, although we ſpeak thus, and that you will reſolve with S. *Paul*, *That theſe things ſhall fall out unto your ſalvation, by the ſubminiſtration of the ſpirit of Jeſus Chriſt*; and determining to rectifie all your former bendings and deflections from the ſtraightneſſe of your Religion, every one of you may make his *Catholike Proteſtation*, *Now Chriſt ſhall be magnified in my body, whether it be by life or by death*, acknowledging to God this great toleration, how that after your having been unfaithfull in the managing of his indulgencies, he would be pleaſed to give you occaſions, to redeeme that forfeited time, by a virtuous correſpondency to his preſent deſigne upon you, in exhibiting patterns of conſtancy, longanimity, and fervour, in all your tentations, in order to the magnifying of the grace of *Chriſt*, appropriated to the *Catholike Church*; to the doctrines whereof, you may peradventure

Phil. 1. 19.

Phil. 1. 20.

ſooner reconciliate your enemies, by your practicall vertues of *Patience*, meeknesse, and charity, then we by all our rationall evincements. These your *Apostolicall* traditions, of *joy in tribulation, longanimity, ſuavity in the holy Ghoſt, ſincere dilection* of enemies, may work upon thoſe, that are never ſo averſe and repugnant to tradition. Therefore as I told you before, you were all become *Prieſts* in one reſpect, ſo now I may ſay to you, in this relation, you are now made *Doctors* to promulgate the *Catholike Faith*, by the perſwaſions of your uncontroverted virtues. For me thinks what S. *Paul* ſaith, in compariſon between the ſpeaking with tongues, and prophecying, may be not unfitly applyed to your practicall parts, and our ſpeculative reaſons towards the converſion of the *unlearned*, and *unbeleevers*: For they who hearing the arguments of the Schoole, may be ſo uncapable of them, as they may account them madneſſe, when they ſee all you *Catholikes* humbly and cheerfully accepting all your croſſes, rejoycing

1 Cor. 14. 27.

cing in your priſons, ſinging Gods praiſes in the midſt of the fornace, wherein not ſo much as the garments of your minds, your exteriour graciouſneſſe and compoſure are tainted by the flames, and that your zeal and charity to your countrey and your enemies are onely the more inflamed, in this your fiery tryall; theſe evidences, whereof the illiterate are capable, may convince them ſo, as falling on their faces they may adore God, and not their private ſpirits, pronouncing that God is in you indeed.

This is truly that ſort of practicall reaſon which S. *Peter* ſaith *every one ſhould have ready to ſatisfie thoſe that aske a reaſon of that hope which is in you*; not the arguing & fencing with that ſword of the Spirit, which is ſo hard to weild, even for the ſtrongeſt hands; and ſo we ſee, how unhappily the children of this age cut and wound themſelves when they are ſo bold with it. You are not ſet by the providence of God, ſo dangerous a taske as to wraſtle with all arguments may be ſet upon you, (the 1 Pet. 3. 15

Church hath her proper champions for that exercise) your part is to exhibit demonstrations of the vertue of your faith, by the practices of the verities you receive from a sure hand, (your *Catholike Mother the pillar and strength of truth:*) That as the Prince of the *Apostles* adviseth his Disciples in your conditions, *you may be all of one mind, lovers of fraternity, modest, humble, not rendring evill for evill, nor curse for curse; but contrariwise blessing, that in that which they speak ill of you, they may be confounded which calumniate your good conversation in CHRIST.* This practical part of your Religion is that which falls within every one of your capacities; this is the good fight you are to fight, wherein you are not disarmed by being manacled. For me thinks I may say as *Seneca* did of *Scævola*, That he was happyer in suffering, then he could have been in acting; as it is a more admirable thing to overcome an enemy by suffering the losse of our hand, then by that of striking with it. So this your suffering estate may prove more successefull to you

1 *Pet.* 3. 9.

you then that desperate design of some few acting many years agoe, which no good *English Catholikes* doe justifie; for by your patience and equanimity, charity for your Countrey, in all your losses and sufferances, you may perhaps overcome, that is, sweeten and mitigate the fierceneſſe of your enemies, by the most admirable, and most *Christian* way that can be projected. And thus proving your selves innocent of those combustions wherewith you are charged, you may become holy *incendiaries* of true zeale and charity in your Country, by these virtues shining and flaming in your sufferances.

In the close of this proposition to you, I must recall to your memorie, that as by these evidences of your solid virtue you may adorne the doctrine of our *Saviour God* in all things, so there is no accesse unto these holy dispositions, but through the entry whereunto I have directed you, of humble, and sincere sorrow, and contrition for your sins, whereof I shall not now need to inlarge any advises, since it is a subject

well handled by every body, though the precepts are ſeldome well obſerved, even with the help of affliction to enforce them. Therefore I muſt cloſe up this point, preſenting you with part of the *three childrens prayer*, upon the occaſion of their tryall in *Babylon*, which may be appoſite in many circumſtances to your conditions, in regard of the terrours and comminations you are now expoſed unto, *Because O Lord we are diminiſhed more then all nations, and are abaſed in all the land this day for our ſinnes, and there is not at this time nor ſacrifice nor oblation, that we may find thy mercy, but in a contrite mind, and ſpirit of humility let us be received, ſo let our ſacrifice be made in thy ſight this day, that it may pleaſe thee.*

Dan. 3.

CHAP.

Chap. X.

Inſtructions in the duties of fraternall dilection.

SUppoſing you now purified by this Chriſtian ablution of ſincere penitence, having had, as the *Apoſtle* ſaith, *your hearts aſperſed with this cleanſing water*, I will lead you to the *Altar* of *Chriſt*, to make your oblation of *Charity* to your brethren, as well as to thoſe who are but your half brothers, being of a diverſe mother, as to thoſe who have their uterine fraternity with you, as children of the *Catholike Church*. And becauſe there are two principall articles of your preſent examination, your behaviour concerning the domeſtikes of faith, and your diſcharge of the duties of your faith, relating to the aliens of *Iſrael*, I conceive it very pertinent to my ſubject, the endeavouring by the grace of God, to preſent you

ſome brief animadverſions in theſe two *Chriſtian* offices; and your preſent conditions, facilitate your compliance with the firſt, as they bring impediments to the correſpondency with the later of them; for the aſſociation in ſufferings, conducteth to the ſtraightning of the bands of *Charity*, between perſons thus combined; but the preſſures of afflictions doe naturally looſen and relax our minds, in thoſe tyes, whereby Religion conjoyneth our *Charity* to our enemies; ſo that this unfortified part of our nature, requireth a ſtrong guard of Grace to defend it, againſt our ſpirituall enemy, when he ſtormeth it by the injuries of our owne brothers, and headeth his fiery darts, with the aſperity of our owne former friends. When the great *Maligner* of our nature, bringeth in ſuch enemies for the imbraces of our charity, we had need have our breſts well ſtored with thoſe flames which many waters cannot extinguiſh, when ſtreames even
Cant. 8. of our owne blood, are thus powred out in enmities upon them; and it requires

quires ſurely much of that love, which is ſtronger then death, to return love to that animoſity againſt us, which is ſo much ſtronger then nature in friends, and brothers. In this caſe, it muſt needs be ſpecially requiſite, that you who are thus aſſayled, by theſe moſt powerfull temptations, ſhould be furniſhed with the armour of God, for no leſſe then the ſhield of the *Catholike Faith*, to which is coupled the helmet of ſalvation, can be of proofe againſt theſe fiery darts, whereof there are now vollyes flying againſt you. *Epheſ.6.*

As touching the firſt of theſe two dutyes, I may ſay as Saint *Paul* ſaith to the *Theſſalonians* in the like occaſion, concerning the charity of the fraternity, *We have no need to write to you, for your ſelves have learned of God to love one another.* The remiſneſſe of our vitiated nature in this precept, is commonly quickned, and invigorated by the ſame degrees, that a common perſecution is ſtrained upon us; wherefore I may truſt even *Vox populi*, in theſe times to preach 1 *Theſ.*4.9

preach fervour to you in this practice. It will be then more requiſite for me, to inſiſt upon what the *Apoſtle* proceedeth to recommend in the ſame place, *That you walk honeſtly towards them that are without.* I ſhall then onely ſtay to ſet up ſome few lights before the ſhrine of this ſort of *Charity*, referred to your friends, and fellow citizens of
Eph. 2. 16. the Saints, and domeſtikes of God, and proceed to the ſaying of the office more amply of the other part of Charity, the dilection of enemies. But indeed both theſe duties are but divers branches, which have a continuity and unity in the ſame ſhaft, before they part, and break themſelves into theſe two ſeverall armes, of acting for friends, and affecting of enemies, and ſo we cannot touch the one, without ſome report, and relation to the other. For theſe two exerciſes, are but lower and higher boughes, growing upon the ſame ſhaft of the charity of God powred forth in our hearts by the *holy Ghoſt* which is given us.

Heaven is the orbe of mans joy, and earth

earth the element of his miſery, and love is both the conveyance of man to heaven, and the conſummation of his joy there; and the *holy Ghoſt* contriveth the raiſing of this our conducting love, very often, out of our conſortings in the miſeries of this life; for ſociety in ſuffering here, exalts mutuall love, as communion in joyes, there, doth heighten reciprocall charity, which is ſome acceſſion to the bliſſe of heaven. And in order to this, we ſee that the bleeding of the myſticall body of *Chriſt*, hath alwaies offered a kinde of ſpirituall cement to unite and compact the parts thereof. Whereupon the *holy Ghoſt*, who hath this commiſſion to produce an union in the myſticall body of *Chriſt*, reſembling that of the *Bleſſed Trinity*, (whereof he is the union) as he performeth this effectively by love, ſo he raiſeth this love very often inſtrumentally by perſecution. For we know in thoſe times, when oppoſition to this tender body was moſt fierce, this union was ſo firme, and indiſſoluble, as the *holy Spirit* ſeemeth to glory in

John 17. 21, 23.

in this operation, as having wrought this ſimilitude of unity ſo perfectly, as
Act. 4. 32. he pronounceth *The multitude of beleevers to have had one heart, and one ſoule*; ſo that here was that ſimilitude accompliſhed in them, which *Chriſt* asked thus of his Father, for the beleevers in
Joh. 17. 22. him, that *They may be one as we alſo are one*. For this ſeemeth a good reſemblance of that union is in the *Bleſſed Trinity*, wherein there is diſtinction of *Perſons*, and unity of *Eſſence*, ſince here, the multitude conſiſting of divers perſons, were all one heart, and one ſoule. This ſimplicity, and unanimity ſlakned, even in thoſe times, by the ſame degrees that the preſſures which lay upon this arch of the *Church*, were lightned, and removed. But in all times we finde that a common perſecution hath in ſome meaſure ſtraitened and combined the minds conſorted in that band of Religion, which is the cauſe of their preſſure, and gravation. So as we cannot doubt but theſe times have ina good proportion cloſed, and compacted more your hearts in a mutuall zeale,

zeal, and charity towards one another; which unity of ſpirit is very ſutable with the uniformity of your Religion, and no violence can ſuppreſſe a free exerciſe of this act thereof. And as this ſort of communication to one anothers neceſſities, is a means left you ſtill to exerciſe your charities, ſo I hope in God, you are very faithfull, and active in this commerce with one another, and that both ſorts drive a greater trade of charity in your ſeverall faculties then ever.

Thoſe who have beene in the office of giving materiall almes, doe now I hope endeavour to compenſate the loſſes of the poore, who are Gods receivers, by proving themſelves, the devouter, and better beggers of God, releeſe for the common diſtreſſes, and they who have received much from others upon *Gods tickets*, do I hope now bring them in to God more fervently then ever, ſhowing him what they have received upon his account, and ſo may be earneſt ſolicitors, for the payment of that *Intereſt*, which they doe

Pro. 19. 17 He lendeth to our Lord that hath mercy on the poore, and he will repay him the like.

doe witneſſe to be due upon this contract of the *holy Spirit*, *Faneratur Domino qui miſeretur pauperi, & vicißitudinem ſuam reddet ei*; and thus both parties, may ſtill commerce for their ſeverall accommodations, thoſe who have beene Gods creditors, in the ſenſe aforeſaid, may ſeeme more ſenſible of the ſuſpenſion of this quality, then of their perſonall deprivements, and may moſt zealouſly intercede for the ſupplying of that office by ſome other means; and thoſe who are miſerably diſtituted now by the obſtruction of this conduit of reliefe, may be ſo gratefully zealous, as to intend more the bringing in to God the accounts due to ſuch miniſters of his, as ſtand now ſuſpended, then their owne private ſuppeditations, and both ſhall by this means, hold their proper parts in this conſort of charity, the one ſhall forget their good works before God, and the other ſhall remember him of them.

Thus ſpirituall good works, may ſtill multiply among you, while the one

one part of you ſorroweth moſt for the intermiſſion of the practicall miniſtry of them, and the other feeleth more their religious gratitude to their diſtreſſed benefactors, then their private grievances. And this kinde of weeping, in your widowes, and ſhewing the coats and garments which the *Dorcaſes* were wont to make them, who are now dead to that function, is one of the likelyeſt meanes to obtaine their reſuſcitation, and re-inſtating in that condition. For as the *Wiſeman* ſaith, *Facile eſt Deo honeſtare pauperem*, and the *Apoſtle S. James* propoſeth *Jobs* temporall reſurrection and reſtauration as an object of comfort to faithful expecters of Gods time; and therefore theſe two duties faithfully performed by both your conditions, may make the higheſt poverty amongſt you abound unto the riches of ſimplicity, the which may alſo intercede ſo powerfully for the other part, as it may prove ſuch an Angelicall mediation as is ſpoken of in *Job, If there ſhall be an Angel ſpeaking for him, one of thouſands to declare mans equi-*

Act. 9. 39.

It is an eaſie thing for God to accommodate the poore. *James 5. 11.*

Job 33. 23.

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ty, he ſhall have mercy on him, and ſhall ſay, Deliver him, that he deſcend not into corruption, I have found wherein I may be propitious to him; the voyce of the poore, bringing in theſe teſtimonies of their former equities for your *Jobs*, (whom their friends doe not know ſitting in the aſhes of their conſumed fortunes) theſe I ſay that have not made the eyes of the widdow expect, nor have eaten their morſell alone, ſuch bills and evidences brought in to *Chriſt*, as debts wherewith he hath charged his perſon, may perhaps procure *Jobs* latter daies, for ſuch who have paſſed thorough his firſt eſtate, and are now ſitting in his ſecond tranſlation. But in all caſes, theſe notes of the hands of the poore ſhall be ſure aſſignments for that better and permanent ſubſtance which the *Apoſtle* ſaith is their inheritance, of thoſe who have ſuſteined a great fight of paſſions, and have had compaſſion on them that were in bonds, and have taken the ſpoile of their goods with joy. For which reaſon this mutuall commerce of ſpiritu-

Heb. 10.

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all charity, is that I now recommend unto you, for the exercise of *fraternall dilection*; that while you cannot furnish the Altar without the veyle, with the fat of your flocks, you may the more largely serve the table of Incense, with these odours of internall charity.

What I have said in way of direction to these interiour acts of charity, is to extenuate the paines of those *Tobiasses*, who it may be are now reduced, from being almoners to be their owne almes-men, having scarce left for their support that which was heretofore their waste, that ran over, and fed their brothers. But I doe not intend this as a dispensation to any, who have yet any thing left which they may prudently deny themselves, in contribution to the releife of such, who have no portion of subsistance. For now every one should square his mind, by the new modell of these times, and the same clay that the potter hath beene pleased to turn from a larger into a lesser vessell, must attend to his present

forme, and not reflect upon his other measure, and designe his charity upon his proportion of self-denyall, not upon his present possessions, estimated with the requisites of his former condition: & thus, every one should now be the best husband of the state of poverty, to improve that to the highest rent of merit it may be raised unto, which is to be done by straining somwhat, even upon their incommodities, to minister to the more pressing necessities; so that every one should now tax their owne state of suffering, with some voluntary imposition, laying upon it the privation of some part of what is remaining in their power, offering it up to the common necessity; and thus every crumme, given out of your owne crums, will be no lesse a *Pacifike offering*, then heretofore your whole cakes of fine floure covered with oyle, which were then (it may be) the crums of your tables; and by this ingenious way of manageing the fortune of poverty, you may make out of it, the complete benefit of all your former fortunes,

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for thus, you give ſtill all you ever had to diſpoſe of. For you prove manifeſtly, that you would ſtill diſtribute what you had done formerly, when you give what you cannot well ſpare. So that before God you appeare offering more then ever, when you muſt rob your nature to be able to give any thing. And thus you exerciſe two ſingular virtues in one act, *Charity*, and *mortification*; and if almes and faſting in their owne nature, are ſo acceptable to God, how much muſt they be endeared, by this ſupererogatory circumſtance, when we are faine to impoſe faſting on our ſelves to raiſe almes for others? I humbly therefore recommend this excellent œconomy to all ſuch, as have yet a ſtock capable of this improvement. And though this may ſeeme ſomwhat aſperous to nature, to preſſe her thornes farther into her, yet this may be ſweetned, when it is conſidered, that we are members of that head, who trod much harder upon all the thorns he felt then was precifely requiſite; when we pon-

der, how he that was richer then we can conceive, made himſelfe poore, that by his poverty we might be rich, can it ſeeme rigorous, when we are involuntarily made poore, willingly to make our ſelves a little poorer, that by this our poverty he may be ſomwhat more accommodated? For we know, the nakednesſe we cover, and the hunger we ſtay, never ſo little, is all referred to his ſolacing; and he taſts much better a little that we take out of our owne mouthes, to give him, then much more of the leavings of our ſatiety. Every cup of cold water taken from our own thirſt, and given to his, is turned into the beſt wine of the feaſt, by another manner, then that of *Cana*, for here *Chriſts* receiving it, maketh the converſion, and every one ſhall ſee this kind of Charity, acknowledged in that beſt *ſpecies*, wherein *Chriſt* ſhall owne the having received his refreſhment.

Upon this reflection, let none omit this conjuncture of acquiring that merit, with a little, which in the fulneſſe of his fortune he could not have had

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for a great deale more; for to ſuffer himſelfe, in the act of giving to others, in other times of plenty, would have coſt him much more, and no circumſtance can more enrich practicall charity, then an intermixture in it of our proper patiency, or ſelf-diſtreſſing and incommodation. Wee know Chriſts judgement upon the Widdows donative, given out of the abundance of her heart, and the penury of her ſubſtance; and Gods remuneration to the Widdow of *Sarepta*, who did not conſult her owne wants, when the *Prophet* ſtood in need of part of her ſubſtance; and we may from hence derive a good inference, for the eſteeme of this ſort of *charity*, wherein acting and ſuffering are conjoyned, ſince God was pleaſed to be ſerved by it, for the reliefe of his deareſt friend upon earth, *Elias*, rather then to imploy ſtill his owne immediate hand, in the firſt miracle of feeding him in the torrent of *Carith*. For God could have furniſhed water there ſtill, as eaſily as bread and fleſh before the torrent was dryed, 1 *King.* 3. 17.

therefore he ſeemed to have tranſported *Elias* expreſly, to give an occaſion for the acting of this diſpoſition in the Widdow of *Sarepta*, as thinking this virtue worthy the ſharing with the miracle of his preſerving the *Prophet*, and ſo he joyned his reward of this charity, in commiſſion with his love to *Elias*, making the charitable Widdow partner in the benefit of this ſecond miracle, of multiplying the floure and the oyle for both their ſuſtenances. So as we may ſay, Gods love ſeemed equally divided here, between this charity of the widdows heart, and the admirable ſanctity of the *Prophet*.

May I not then ſafely recommend to you this way, of making the beſt of your eſtate of ſufferings, by retrenching ſomewhat that is left in your power, to offer ſtill to God upon his Altars, of your more diſtreſſed brothers? And theſe eares of corne offered up as firſt fruits, even out of the gleanings you now live upon, will certainly have the vertue of that grain of wheat, which falling into the earth bringeth forth

forth very much fruit; for though I cannot make you the promiſe which *Elias* did to the Widdow, yet I may aſſure you as S. *Paul* did this kind of fidelity, *God is not unjuſt that he ſhould forget your worke and love which you have ſhewed in his name, which have miniſtred unto the Saints, and doe miniſter.* Let every one then that hath any competent ſtock left whereon to make this aſſeſſement, lay ſome little tax upon it, toward the ſuccor of the common indigency. You have models before you of weekly meales, upon worſe occaſions, and this ſurcharge of incommodity rated by your own will hath moſt affinity with the diſpoſitions of *Chriſt*, who indured becauſe he would have it ſo, as the *Apoſtle* ſaith, *Oblatus eſt quia ipſe voluit*; So that I may fitly ſay as Saint *Paul* did to the *Corinthians* in this ſame perſwaſion, *I ſpeak not as commanding*, for it may be this ſolicitude is without the obligatory precept of charity, therefore as he ſaith in this point, *I give councell.* For this is profitable for you who have begun not

Heb. 6. 10.

2 Cor. 8.

2 Cor. 10. 9

onely to doe, but to be willing; whereby it may be reterd, that the willingneſſe in this act of charity, over-prizeth the materiall value of it; wherefore a little now taken by your owne wills, even from your neceſſities, to give to other greater exigencies, out-valueth a great deale overflowing from your former repleniſhments.

I beſeech you then hearken to this
1 Tim. 6. 9. adviſe of the *Apoſtle of growing rich in good workes*, for your preſent conditions doe not diſable you, ſince the abatements in weight are made up in the *ſpecies* of your charities, which are all refined gold, when they are thus drawn out of the fire of your neceſſities, and ſo you may now make with a little, as much friendſhip towards your being received into the eternall *Tabernacles*, as when you had more of the *Mammon* of iniquity to make a greater number of friends. And thus while you are freed from all the temptations of riches, you are poſſeſſed of their greateſt advantages. Old *Tobyas* ſaw this light in all his darkneſſe, and po-

poverty, when hee counſelled his ſonne, *As thou ſhalt be able, ſo be merciſull, if thou have much, give abundantly, if thou have little, ſtudy to impart alſo a little willingly, for thou doſt treaſure up to thy ſelfe a good reward in the day of neceſſity.* And they who thinke ſeriouſly on that great day of neceſſity, will thinke little of their momentany incommodities, but in contemplation of providing their part in that day, will eaſily offer with Saint *Peter*, not only their feet, but even their hands, and their heads to the will of their maſter; they will not onely diſperſe faithfully what they can ſpare conveniently, but alſo deny their owne wants ſomewhat of their demands, to ſupply greater neceſſities which call to them in the perſon of one much worthyer then themſelves, one from whom they have received themſelves, and from whom they expect himſelfe for retribution; *O, how bleſſed a thing is charity, that hath no leſſe then God for the ſubject it worketh upon in time, and no leſſe then the becoming like God for the ſalary in eternity!*

Tob. 4. 8.

John 13.

CHAP.

Chap. XI.

Of the dilection of enemies.

This laſt tincture whereinto we have now infuſed the minde, is very neere the colour of the more perfect dye of *Charity*, ingrained in the love of enemies. For this diſpoſition exerciſeth it ſelfe upon our friends, in a reſpect, wherein they have ſome tincture of enemies; as thaus, when the acting of our charity requireth ſuch a croſſing and offending our ſelves as to ſtrain our owne ſufferings upon our ſelves. Then our fellow ſufferers, who demand this ſelfe-diſtreſſing, are in this regard adverſaries to our nature, that repugneth againſt incommodity, whereby our friends in this caſe, may be ſaid to be propoſed to our love with ſome colour of enemies upon them. So that they who overcome their nature, in this averſeneſſe to offend, or

or incommodate themſelves, in preference of the eaſe of their fellowes, are well advanced towards the loving of ſuch direct enemies, as doe violently impoſe ſufferings and prejudices upon them. For they are already half way, being arrived at the loving them, who are the occaſion of ſome ſufferings, and inconveniences unto them, and ſo the other moiety is the eaſilyer reached, which is but the loving all that contribute to their injuries, and offences.

And ſuch, who are thus rectified in the ſenſe of the matter of ſufferings, are well prepared to advantage themſelves by all the manners of them; for having their ſenſes exerciſed, as the *Apoſtle* ſaith, *in the diſcernment of good and evill*, they will facilely accommodate themſelves to the meaſure of evills, whereby they are to be exerciſed, being perſwaded that the proportions of ſpirituall goods, are raiſed to them by the ſame degrees, that the difficulties of their performances are heightned againſt them; ſo when they

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are to straine their charity up to the love of all enemies, and maligners, they doe not deliberate so much upon the pleadings, and redargutions of their nature in this case, but resolve upon the expresse precept of the author, and Judge of nature, who maketh this love of enemies, a necessary concomitancy with all our good offices to friends, to form that complete summe of *Charity*, which we are to account to him, wee owe our redemption, paid in this *species* of *Charity* to enemies; and if even when
Rom. 5. 10. we were his enemies *Christ* reconciled us to God by his dying for us, we may well be reconciled to this kinde of love, to which we owe our eternall life.

Considering then our obligation to this sort of love, we may say, our uncomplyance with the love of enemies, falls under the same vice as our unworthinesse to friends; for it must needs be an high ingratitude, not to correspond with that quality, whereunto we owe our redemption, which is the love of enemies; and it was not severity,

ty, but even exceſſive charity to us, that impoſed this love upon us, for it was ordained by *Chriſt* rather to aſſimilate us to himſelfe, then to ſentence us to a penalty. And to cleare this point to us, he hath ſet this love under ſuch a relation, as may juſtly make it agreeable, even to our nature, our enemies being propoſed to us as fellow-members of his body, for it is under that notion, he enjoyneth us the loving them, not in the reſpect of their being enemies.

So that when our reaſon examineth this injunction, we may finde, that this excellent virtue hath not ſo much as an ill aſpect, to avert us from it. For when we look upon Man as the image of God on the one ſide, or as the copie of *Chriſt* on the other, either of theſe ſides of the *medall*, are lovely objects in *Chriſtians*, who have this double ſignature of God upon them, and ſo cannot be proſpects of averſion on either of their ſides, for this colour of enemies, is but as it were an over-lay of colly upon a ſtatue, which doth not al-

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ter the forme, and this ill colouring is caſt upon the figure of man, by the hand of the enemy of his nature; the which foule cover we are not required to love, for as men offend and injure one another, they are the devils engins in that reſpect, not Gods images, and therefore ſimply as enemies they are not preſented to our love, for ſo they are ills, which God cannot recommend to us, but the vitiating of our nature doth not efface the character of God in it, and that is the object of our love in all men. So what we are obliged to love, hath the impreſſion of good, and amiable upon it, if our paſſion doe not ſtay upon the ſuperficiall deformity, appearing in our enemies, which exteriour ſupervеſture is the *devils* artifice, not the work of God; therefore our minds looking upward to God, pierce this veyle of private injuries, and look through it either on the image of God, or upon the figure of *Jeſus Chriſt*, in which they ſee the injuries they themſelves have done him born with love; and moreover, they find

find this charity of ſuffering patiently the ſame provocations reflecting to them a new love from *Chriſt*; And thus there remaines nothing unlovely in his view of enemies.

After all theſe conſiderations, how deplorable is it, that there are ſo many *Chriſtians*, of whom we may ſay in the point of this precept of loving enemies, as the *Apoſtle* ſaith of the *Jewes*, in reſpect of the *Goſpel* unto this preſent day, *when this commandement is read, a veile is put upon their hearts*, for a great part of *Chriſtians* are as ſtudious to find evaſions out of the unpleaſing ſenſe of this precept, as the *Scribes* and *Doctors* of the Law were unfaithfull in the explication of the commandement of loving our neighbours as our ſelves, and out of which this poſition of *Chriſt* is naturally deduceable. And yet the depraved natures of the *Scribes*, would extend the love deſigned by God to all his images, no farther then the *twelve Tribes*, nay within this circle they made a ſecond circumſcription of their loves within the termes of mutuall friendſhip, 2 Cor. 3. 14.

ſhip, teaching that their loves were not obliged to goe further, then to a correſpondency to them that affected them, and againſt others that provoke their paſſions, they let them looſe upon them; in this prevaricating ſenſe of Mat. 5. 4. Gods commandement, our *Saviour* we know found the people, when he reproacheth them the being miſ-led by this licenſe apprehended, of hating their enemies; wherein he rectifieth them, commanding them in expreſſe termes to love their enemies, and to doe good to thoſe that hate them.

Therefore *Chriſtians*, who have not this latitude of the terme of *Neighbour*, to ſhift ſenſes in, (being poſitively reſtrained, and coupled as it were in this bond of love with enemies, by a formall command of their Law-giver.) Since the ſubject whereon they are to act this charity cannot be miſtaken, are very ſtudious, to mitigate to their vitious nature, the diſpleaſing part of this order, by reſtraining this love in the proportions, whereof, they cannot

cannot dispute the adjudgment to the persons, and therefore many are very inquisitive in the kind, and the quantity of love assigned unto enemies; so as now a dayes they, who are as willing to justifie themselves as the *Lawyer* in the *Gospell*, and cannot aske the *Church* this question, who are we to love? since the case is so plainly ruled, as the very *Samaritans* are not excluded, now they put her this case, how much are we to love our enemies, and what exteriour testimonies are we obliged to render of our *Charity?* Luk. 10. 30

The rule of forgiving enemies, is so much exempted from dispute among *Christians*, as they dare not claime of God any discharge of their sinnes, but by the measures of their own compliances in this duty. Our *Lords Prayer*, hath set this condition upon all our petitions for mercy, to aske our reconciliation to him only in the same degrees we are conformable to this order, of our releasing the debts of our offenders. You then who sue to God still in the *Lords Prayer*, cannot be un-

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diſciplined in the preciſeneſſe of this duty of forgiving enemies. Thoſe who make little uſe of this forme of prayer, may have more excuſe for their pretermitting this obſervance, and ſo are likely to give you the more occaſion to remember this duty, wherein your faithfull diſcharge will provide you a better condition, then any have that are ſo truly unhappy, as to furniſh you with the matter of this excellent practice, wherein theſe times afford you the means of exercising this fidelity in the ſupremeſt degree, which is in the forgiving of friends, and kindred. And in this caſe holy *King David* teſtifieth the difficulty, and conſequently meritoriouſneſſe of the act, when he ſaith, *If my enemy had ſpoken ill of me I would verily have born it*, but when his guide, and his familiar was the tempation, he profeſſeth, that was the greateſt ſtreſſe of weather his charity could be put to ſteere her courſe in: and as this caſe was figurative in *David*, ſo we know it was accompliſhed by *Chriſt* upon the provocation of the

man typified in the *Pſalmes*, in theſe words, *Of him who had walked in the houſe of God with conſent*, and how did *Chriſt* behave himſelfe to this man? He received him with a ſtrange benignity, treating him ſtill with the termes of familiarity, and love, *Amice ad quid venisti?* That even under that notion of a perfidious friend, which is the moſt demeriting irritation of our nature, he might exhibit to us a pattern of this perfection, of forgiving injuries. *Mat.26.* Friend wherefore art thou come?

But alas! too many are proner to follow *David* after the *letter* in this caſe, then the Sonne of *David* after the *Spirit*, and apter to take theſe words from *Davids* mouth, *Let death come upon them, and let them goe downe quick into hell*, then to draw their copie from *Chriſts* mouth, of meeting with a kiſſe, and receiving *Judas* with *Friend, Wherefore art thou come?* Whereupon it will not be alien from our ſubject, to cleare *David* of thoſe ſuſpitions of animoſity, of which he may be indicted upon the letter of his expreſſions in this and di- *Pſal.4.16*

vers other encounters with his enemies. For in this caſe, the blind and the lame doe often reſort to this City of *David* to take *ſanctuary* in his precedent, for many intemperate aſperities in theſe occaſions.

Wherefore to vindicate *David* in theſe imputations, we muſt underſtand all the literall imprecations we meet in his mouth, in one of theſe three manners: Firſt, that his maledictions in ſome places are by way of prediction of what ſhall happen to his enemies, not in order of his proſecution againſt
Pſal.9.18. them, as when he ſaith, *Let ſinners be turned into hell*, here he denounceth as a *Prophet* that ſinners ſhall have this judgement, and doth not ſolicite this ſentence againſt them, upon his provocations. In a ſecond manner, they may be conceived as wiſhes, but ſo as the deſire is not referred to the paine of the perſons, but to the juſtice of the
Pſa.57.11 puniſher; as when he ſaith, *The juſt ſhall rejoyce when he ſhall ſee revenge, he ſhall waſh his hands in the blood of a ſinner*; this appetency of revenge is in order ſimply

ſimply to the honour of Gods juſtice, for God himſelfe doth not delight in the deſtruction of the wicked, but in the exerciſe of his juſtice; Or in a third ſenſe, theſe wiſhes and optatives of evills may be aſſigned, and directed to the removing, and ſuppreſſing of the crimes only, that the perſons may be preſerved, and the faults aboliſhed.

In one of theſe three ſenſes, all *Davids* vehement inſectations of ſinners are to be accepted, and none of them afford any patronage of perſonall malevolence, or animoſity againſt enemies; not under the pretence even of fighting under *Gods Colours*, and wounding them in this quarrell; For *David* being ſincerely comprehended, ſuggeſteth to us no countenance of any private malignity. Saint *Auguſtine*, (unto ſome who it ſeemeth ſought to extenuate the foulneſſe of thoſe ſinnes in themſelves, wherein they had truly *Davids* precedent) anſwereth, that they who are bold to ſinne, becauſe *David* did, doe that which *David* did

not, that is, ſin by precedent, or ſeek to palliate his offence by example. I may then well ſay, that they doe much more perverſly, that wreſt, and bend *David* into a patronage of any rancour, or virulency to his enemies; for they muſt be guilty of traducing him, as wel as of tranſgreſſing the precept, when they, upon miſconſtruction vouch his authority for this licence of maligning enemies. I ſhall requeſt then every one in all their deſires, or prayers, reſpecting their enemies, to follow this unqueſtionable precedent of *David* in *Non nobis, Domine, non nobis, ſed nomini tuo da gloriam*, and ſo you may glorifie God as well in your ſuffering charitably under your enemies, as in executing Gods judgement upon his enemies, when that ſhall be ordainded you, as the active part of your militancy for him.

Pſa. 113. 9. Not unto us, O Lord, not unto us, but unto thy name give glory.

Having given you this key to all the *Pſalmiſts* imprecations, (which may be ſaid to be the harder ciphers, the plainer they ſeeme in the letter and alphabet of ordinary curſes and maledi-

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ctions) I will caſt back upon the two *queres*, which may perplex many well affected ſufferers, which are, *What degrees of interior love we are obliged to afford our enemies?* Secondly, *what actuall evidences we are bound to exhibit of this charity?*

To give a ſolution to the firſt queſtion, we may conſider our love to enemies in three reſpects; the firſt is, as they are ſimply enemies, and we are not called to love them in this regard, for this were rather repugnant then conſonant to *charity*, to love any thing in that reſpect wherein it is an evill, which the enmity it ſelfe of our enemies alwayes may be reputed. The ſecond notion under which we may contemplate them, is, in the *nature of men*, *images of God*, or *members of Chriſt*, and in this conſideration, we are bound in pain of the breach of *charity*, to love all our enemies and to ſerve them with all the offices that appertain to this acception of them, that is, not to exclude our enemies out of thoſe benevolences ſpirituall or temporall, we afford to the

generall of our neighbours. The third maner may be, to consider enemies in this respect, of being moved with a particular affection to them, to such a degree as in reference to the love we owe God, we attaine to surmount and overcome the aversion of our nature, and to be touched with a sensible kindnesse even to our adversaries.

This excellent degree of *charity* is rather of perfection then of expresse obligation; thus much is onely of necessity required, that we prepare our minds, in case our enemies necessity should demand such an expression of our love, to render them this testimony of it. But the actuall conferring of this kind of love upon an enemy, for Gods sake, without the point of this necessity, belongeth to perfection, not precisely to the precept of *Charity*. What wee are then absolutely bound unto in the behalfe of our enemies, is, to remit entirely all their offences, and violations of us, never to pursue any reprisall or retaliation upon them, in reference to

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our offences, and to compriſe them in all our generall charities diſtributed to our brethren, either in ſpirituall ſuccours, or materiall ſupplyes, ſo as not to exclude any never ſo ill affected to us, not ſo much as by our wiſhes, out of any common benefit, which we diſpenſe to our brethren, either in alms, or in any other accommodations whatſoever. Theſe are the bands we are engaged in to our enemies by precept, which relateth to the interiour diſpoſition of our minds towards them; and ſo reſolveth the firſt demand.

The ſecond concerning what exteriour miniſteries we are obliged to afford our enemies, is partly determined in this diſcuſſion of the firſt. But for more elucidation, we may proceed to deliver it to you further explicated. The particular benefits, and kindneſſes then, with which we pleaſure friends, as all ſorts of ſolaces, and gratifications, which are the commerces of friendſhip, are not due to enemies, but in caſes where their neceſſities and exigences require ſuch correſpondencies;

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as when our enemy hungreth or thirſteth, then the feeding and refreſhing him is obligatory; and this rule holdeth in all other diſtreſſes of our enemies, conſiſting with the charity wee owe our ſelves. But beyond theſe caſes of neceſſity, to ſtraine the courſe of *charity* to pleaſure, and accommodate our enemies, is paſſing into the upper region of perfection, which indeed is truly *evangelicall*. The other, in reſpect of this, may be termed but legall performances, remaining in the infirm and barren element of abſolute obligation; for the bare deſiring not to be overcome by evill, ſavoureth ſomewhat of the apprehending *Chriſt* but as *auſterus homo*, and propoſing to bring in as much onely as will juſt ſerve for a diſcharge; but the induſtry to overcome evill with good, reliſheth much of the fervent *Magdalens Multùm dilexit*; and the forgiveneſſe of many of our injuries to God is aſſigned thereunto. For in this exerciſe of it we may juſtly ſay, *Charitas operit multitudinem peccatorum*.

Luke 19. 12. An auſtere man.

Loved much.

1 *Pet.* 4. 8. Charity covereth the multitude of ſinnes.

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Having ſhewed you the meaſure of the *Sanctuary*, which you are obliged to compleat, I doe not meane to countenance the giving no corollary, or ſurplus, but rather to ſolicite you all to preſſe downe the meaſure, and give it running over into the boſomes of your enemies, for in the ſame meaſure, the *charity* of God poured forth into your hearts by the *holy Ghoſt*, ſhall be meated to you. This ſpirituall *Manna* of *charity* differeth much from the materiall, in theſe properties, that if we doe not fill our *Gomer*, what we have gathered of it is ſo far from becomming our juſt proportion, as all we have provided, corrupteth and putrifieth, and all we lay in above the precepted meaſure multiplyeth and bettereth all our proviſion. For if we render any leſſe then our preciſe obligation in this duty, all we preſent is of no acceptation, and what we offer above our debt, augmenteth and ſanctifieth all the reſt.

Whereupon I muſt beſeech you to remember, that the love of enemies is not performed after the manner of gathering

thering *Manna* in the Law, but after that, of managing the *talent* in the *Gospel*. For it doth not hold in this *charity*, that *he who hath much aboundeth not, and he that hath little wanteth not*, but this other rule is verified herein, that to every one that hath shall be given, and he shall abound, and from him that hath not, that also which he hath shall be taken from him, since any deficiency in the precepted part of this *charity*, which I have delivered you, invalidates all the rest of our performances. The least graine of malice to any one enemy, voideth all our acquittances in this obligation; and every graine of love given above measure, proveth an increase of our stock, as it is seed of new grace, which is the root of that excellent *charity* which *suffereth all, beleeveth all, hopeth all, and sustaineth all.*

2 Cor. 8. 15

1 Cor. 13. 7

Heb 6. 9. We confidently trust of you my best beloved better things, and neerer to salvation, although we speak thus.

Whereupon in order to that *charity* I owe you, I will put on S. *Pauls* confidence of his Countrymen, and say, *Confidimus de vobis dilectissimi meliora, & viciniora saluti tametsi ita loquimur.* I will beleeve that you doe play the good

good husbands in that ſtock you have now in your hands, of not onely forgiving, but loving enemies. For the ruines of your houſes, and the deſtroying of your woods, afford you matter to make theſe coales of *charity*, which I hope you heap upon the heads of your enemies, in continuall prayers for their reſipiſcency, and in a preparative diſpoſure of your minds, to render good for evill to the extent of your abilities, unto all their occaſions.

Theſe are the coales of fire, the *Apoſtle* ſaith we ſhould caſt upon the heads of our enemies, not in order to the aggravation of their faults, as ſome underſtand it, but referred ſincerely to the kindling of their charity to God, and us. And this vertue blazing among you, is the moſt probable way to extinguiſh the flame of your perſecution; for this ardent *Charity* may by the mercy of God fire your neighbours houſes; and if the love of enemies take hold of them, you will partake of the operation of this vertue. And thus you may convince them of your undeſerving *Rom.* 12.2

ving the name of enemies, by doing them the offices of friends, in this cummunicating to them ſo excellent a vertue as charity to enemies; and while you thus benefit your ſelves, by your oppreſſions, if you infect your adverſaries with *Charity*, you may introduce into the nation, the good husbanding alſo of proſperity, which œconomy hath been little practiſed hitherto in all her ſecular advantages.

For alas! how truly may it be applyed to our nation what God reproacheth by the *Prophet Eſay*, *Quia ego tacens, & quaſi non videns, & mei oblitus es.* Wherefore it will be an enterpriſe worthy your religion, to endeavour by the fervour of your *Charities*, to ſatisfie in ſome degree for the oblivions of your brethren; and thus in honour of the *Catholike* doctrin of *Satisfaction*, you may render it beneficiall even to the enemies thereof, while your abundance of *Charity* in this preſent time ſupplieth their want, your virtues deſigning to appeaſe God, as much as you feare their violences may incenſe him againſt

Iſa. 57 12 Becauſe I am holding my peace, and as it were not ſeeing and thou haſt forgotten me.

2 *Cor.* 8.

againſt the nation. So that if one part be liable to the exprobration of the *Prophet*, in forgetting God by the abuſe of proſperity, the other may have this claime of the *Pſalmiſt* to intercede for both; *At the voice of the upbraider, and the reproacher, at the face of the enemie, and perſecutor, all theſe things have come upon us, neither have we forgotten thee, and our heart hath not revolted backward.* Pſal. 43. 17, 18.

When we find our loves then ſtarting, or flying backward in the incounters of our enemies, let us remember this military diſcipline and rule, *That there is leſſe danger in fighting, then in flying*; for very often wee overcome evill, by contending with good againſt it; and when we fly to evill, to bring that into the *field* againſt our enemies, though we maſter a Forreigne, we raiſe a Domeſtique enemy, which is the more deſperate miſchiefe; for even the ſucceſſe of revenge kindleth thoſe paſſions in our hearts, which demand no leſſe then ſlavery for their *pay*, malice, anger, and intemperancy, remaining

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ing instead of *auxiliaries* to our enmity, owners of our hearts.

So that though it were in your power to overcome vice by vice, it were both the nobler and the safer way to vanquish it by vertue, and to imploy rather love, which is sure to be faithful, and to preserve an intrinsike peace, then to trust hatred, which is very uncertaine of any successe in offending others, and alwayes sure of injuring our selves. *Christ Jesus*, who had revenge more in his power, then his enemies had their provocations, would not countenance it by taking the least grain of it in all his life. He seemed neerer being angry with his friends, that but proposed any resentment, then with the strangers for their irritations. The sonnes of thunder were reproached of being strangers to his spirit, more then the *Samaritans* for being exercisers of his patience. So as in this case, *Christ* seemeth to have provided a cautionary instruction for us, against any eager promptitude in revenge, under the colour of his quarrell, because the edge of

of our owne nature, is ſo apt to be ſet upon the weapons we pretend to whet in his cauſe, when we are in a ſharp proſecution of our enemies. The ſword is commonly that of our own ſpirit, and the ſheath only the Word of God, for we cover familiarly our private animoſities with Gods aſſignations, when indeed we rather take God for our ſecond in our owne differences, then combat ſincerely for his deſignes.

This is a pravity ſo cleaving to our nature, as we may note, that *Chriſts Diſciples*, who had heard ſo many inculcations of this deſigne of *Chriſt* to ſuffer, and ſubmit himſelfe to all ſorts of offences and violations, did never comprehend his meaning in this matter, and never anſwered him any thing upon this diſcourſe, but as ſoone as he did but touch upon what ſounded like a purpoſe of vindication and revenge, as when he had ſignified to them the approach of his danger, and given them but a little hint of arming themſelves, they preſently anſwered as if they had *Luke* 22.

been cleere ſighted in this propoſition, *Behold here are two ſwords.* The *Croſſe*, and ſcourges, whereof he had ſo often acquainted them, did not ſo much as awake their curioſities, and having never ſpoken before of any offenſive weapons, or inſtruments he would imploy, our nature was as quick in the acceptance at the firſt notice of this reſolution of revenge, as it had been heavy in conceiving the frequent intimations of yeelding unto the offences of enemies and perſecutors: but we ſee they underſtood *Chriſts* meaning as little in this point, as in the other; for *Chriſt* came not to follow the vitiated nature of man, that dictateth with the Mat. 5. *Scribes, Thou ſhalt love thy friend, and hate thine enemy*; but to make man partaker of the divine nature, the which furniſhes the juſt and unjuſt with the ſame ſunne for light, and the ſame clouds for refreſhment; nay he gave his owne Sonne, univerſally for the whole world, even for thoſe he knew would be ſo unworthy of him, as not to accept him.

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Whereupon this Sonne of God, this ſelf-ſacrificer for his enemies, hath good right to impoſe exact duties upon us, in reference to our enemies, the which are more his enemies, in the very act of being ours. So as in this order to us, he ſheweth the way to this benignity, ſince his command of theſe ſuccours for them, manifeſteth his indulgence to them, enjoyning his friends (thoſe that are conformable to the perfection of his Father) theſe three good offices for his enemies and theirs, (which are all in order to the reclaiming them, and reducing them to a redamancy of him) *Benedicite, benefacite, & orate.* Theſe three invitations he appointeth towards the reſipiſcence of enemies; he will have them invited by our heart, by our mouth, and by our hand, by being beloved with the firſt, bleſſed by the ſecond, and benefited by the laſt. And in all theſe acts of *charity, Chriſt Jeſus* hath exhibited his life and his death as a mirrour of reflection, to caſt back theſe rayes of love upon our hearts, as the *Prince* of the

Apoſtles expreſly intimateth to us, urging our vocation to theſe duties in this reſpect, becauſe *Chriſt ſuffered for you, leaving you an example that you may follow his ſteps, who when he was reviled did not revile, when he ſuffered he threatned not.* 1 Pet. 2. 21.

So as thoſe who think this a hard ſaying, and goe back upon it, are, if they conſider it aright, guided by their enemies, as much as they are led aſide from the ſteps of *Chriſt*, and are made in effect, followers of their maligners, rather then of their maker. For when they are drawn by the example of thoſe that leave *Chriſt* to follow their paſſions, they ſeeme to credit even thoſe whom they hate, more then *Chriſt* whom they pretend to love. Theſe incongruities are found in the paſſion of hatred, the deferring more to the example of thoſe we profeſſe to diſaffect, then even to the pattern of him we pretend to adore.

Thoſe then who will not follow *Chriſt* in theſe paces of his love to enemies, muſt know they follow the enemie

mie of their nature, and their owne accuſer, and he that inſiſteth upon the foot-ſteps of *Chriſt*, avoideth ſuch a leader, as he ought to take this courſe, if it were for nothing but to fly from ſuch a guide, and taketh ſuch a guide as he ought to follow, though he had no ill to avoid. How much the more then is he obliged to this courſe, when both theſe are coupled, to follow the beſt, and to fly the worſt, to incline to God, and to decline Sathan? So as by a juſt hatred to this unalterable enemy, we may well reconcile our ſelves to all convertible adverſaries.

For this reaſon *Chriſt Jeſus* loved us, not for any good that invited his *Charity*, but for the goodneſſe whereof our nature was ſuſceptible; which capacity in us, was ſufficient for Gods innate goodneſſe, to diffuſe it ſelfe into the loving us; and for this reaſon, God ſeemeth to have enjoyned all thoſe that we injure and offend, to love us, that our nature might not be withdrawn from evill, by this moſt powerfull attractive of undeſerved love, which

gives a moſt naturall cauſe of re-affecting, even to the worſt natures, the being firſt beloved, ſo undeſervedly; in prooſe whereof, it was ſaid of S. *Athanaſius*, (the great touch-ſtone of this ſort of love) that he was *Percutientibus adamas, & diſſidentibus magnes*; by being an adamant to his offenders, he became a load-ſtone to his diſſenters; and thus remaining unmoved with injuries, he removed hereſies, copying well his Maſter, who cured greater wounds by bearing of leſſer; to which imitation you may addict all your charities to your enemies.

But abſtracting from this effect, who can account this precept rigorous, when every modeſt ſoule may conclude, there is more remitted to him then exacted of him, by this generall injunction to all men, *to forgive, and love one another*, ſince it were arrogance to beleeve himſelfe leſſe peccable then others, and ſo likelyer to be ſinned againſt, then himſelfe to ſin againſt his brother. Humility then will eaſily ſhew us, we have rather a good bargain then

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an unequall burthen in this command of *Love your enemies, doe good to them that hate you, pray for them that perſecute you, that you may be children of your Father who is in heaven*; ſince you have this mark upon you of your legitimation, the being under the correction of your Father, I beſeech you to endeavour the producing this other compleating note thereof, *the dilection of your brothers*. Mat. 5. 44

There is a memorable precedent of this ſort of *charity*, in S. *Gregory Nazianzen* being *Biſhop* of *Conſtantinople*, who allayed the heat of his *Catholike* flock in a high provocation, and in a faire conveniency for revenge upon their enemies, the *Arrians*, who in the time of *Valence* an *Arrian Emperour*, had bitterly proſecuted the *Catholikes*, and upon his death, and the ſucceſſion of *Theodoſius* a *Catholike Prince*, the people deſigned to put the law of retaliation in force againſt their enemies; to which intention their holy *Biſhop* oppoſeth himſelfe in theſe termes, *It is not this, my deare flock, that CHRIST requireth,*

nor what the Goſpel teacheth us; let this be our revenge, to ſolicit their ſalvations, who very probably have furthered ours by their injuries: therefore let us knowingly confer benefits on them, who unawares by their malevolence have contributed to our benedictions. But if your minds doe ſo eſtuate with anger, as they cannot be turned to this benevolence, doe at leaſt the next beſt to this, refer your revenge to Chriſt, *reſerve it for the future Tribunall, ſince the Lord ſaith, Revenge is his, and he will retribute.* And this exhortation did ſo prevaile upon the people, as they reſigned their animoſities, and did acquieſce unto his temper; and I may expect your acceptance of this propoſition, for I hope you are as good *Catholikes* as they; and I am ſure you want halfe of their temptation, which is a preſent commodity for revenge, that is not the weakeſt part for the provocation.

Wherefore it may be eaſier for you to retaine the quality of *Lambs*, when you have no capacity of playing the *Lions*. And to diſpoſe you towards the

the complyance with this condition of *Lambes*, in your minds you may recogitate with what nature our *Saviour* choſe to qualifie his *Diſciples*, who were to work upon perverſe adverſaries, he ſent them, as he ſaith, *as ſheep among wolves*. Upon which words, S. *Chryſoſtome* ſaith elegantly, *Let them be aſhamed who like wolves proſecute their adverſaries, when they may behold troops of wolves overcome by a few ſheepe*. And truly ſo long as we are *ſheep*, we eaſily get the better of our enemies; but when we paſſe into the nature of *wolves*, then we are overthrowne by them; for then we have no longer the protection and ſuccour of our *Paſtour*, who doth not feed and patronize *wolves*, but *ſheepe*. I pray remember then, that while you ſuffer like your *Paſtor*, you overcome by his victory, and when your angers and hatreds will aſſault your enemies, you quit *Chriſt*, who is much ſtronger then your adverſe party, and undertake of your ſelves, who are much the weaker ſide; and thus you wave the priviledges

Mat. 10. 16.

viledges of *Catholikes*, to defend your ſelves by the infirmities of men.

If you will then ſecure to your ſelves an admirable reparation of all the violences and injuries of your enemies, you muſt remit them all from your hearts, and offer up to God not onely your continuall prayer, but even all the merit of your religious ſufferings, to mediate their converſion; and if you prevaile for any, you draw out of the good you doe them, incomparably more advantage then from any wiſh that could ſucceed againſt them; for if you bring an enemy to heaven, he giveth you eternall ſatisfaction, for all his joy ſhall be ſet upon your crowne, as an enrichment of it, and that improvement of your glory ſhall alſo be an addition to his joy.

Theſe then are deſignes fit for the members of *Chriſt Jeſus*, and the temples of the *holy Ghoſt*, to raiſe our enemies up to our owne joyes, and to exalt our joyes by this elevation of our enemies. This was the method of

Chriſt

Chriſt Jeſus our head, by humbling himſelfe, and preferring his enemies, he heightned himſelfe, as the *Apoſtle* telleth us, *For the which thing God hath alſo exalted him, and hath given him a name which is above all names.* And all theſe actions were deſigned by *Jeſus*, for the converting enemies into friends; and they who pretend to be made like him, when they ſee him, muſt procure to looke like him now upon their enemies, that having ſanctified themſelves, as he is holy, and being tranſlated from death to life by this love of our brother, we may be thought worthy to ſit together with him in heavenly places, when his enemies are his foot-ſtoole, when the deſtruction of enemies affordeth a joy perfecting our *charity*; and untill then, we muſt endeavour to accompliſh our *charity*, by procuring to our utmoſt power the leſſening of the number of theſe enemies, that remaining in *charity* in this life, we may be admitted into that region of love, where life everlaſting is in eternall *charity*, and where we ſhall never

Phil. 2. 9. 1 *Joh.* 3. 1 *Theſ.* 4. 17.

never ſee an enemy enter, nor a friend depart. Wherefore I will hope in God that you endeavour by your *charity* to bring your preſent enemies into that eternall *tabernacle*; and by this courſe, though you ſhould faile of drawing your brothers, they cannot of carrying you unto more elevated manſions in your *Fathers* houſe.

CHAP. XII.

Motives of joy to all ſorts of Religious Sufferers.

HAving giving you this *Evangelicall ſafe convoy* through your enemies *quarters*, by ſhewing you how the danger of this paſſage conſiſteth in your acting, not enduring hoſtility, (ſince Saint *Pauls* precept agreeth with *Eliſhahs* practice in this point of not ſtriking, but ſetting bread and water before enemies blinded with their paſſions) now at the end of this narrow way,

Rom. 12. 20.

way, I ſhall endeavour to ſhew you how the iſſue thereof, openeth into the ſpacious place the *Pſalmiſt* ſaith his feet were put into, which is ſpirituall joy, tranquility, and enlargment of heart. For upon faithfull compliances with theſe duties I have diſcourſed, I may preſent reſpectively to each of your conditions, this *Evangelicall* congratulation of *Gaudete & exultate, quia merces veſtra copioſa eſt in cœlis.* Mat. 5. 12. Be glad and rejoyce for your reward is great in heaven.

To thoſe that conteſted the proceſſion of *Chriſts* Doctrine from God, he propoſeth this cleare deciſion of the queſtion, the obſerving firſt the will of God, whereby they ſhould diſcern the verity of his aſſeveration, *If any*, ſaith he, *will doe the will of him, he ſhall underſtand of the Doctrine whether it be of God.* And I may in like manner boldly put this doctrine of the bleſſednesſe of affliction upon the ſame triall, affirming that whoſoever ſhall doe the *will of God*, ſhall evidently perceive this to be a principle of *Divine verity, Bleſſed is the man that ſuffereth tentation.* Wherefore upon ſuppoſition of your conformities Iohn 7. 17. Iam. 1. 11.

mities to the rules of *Catholike doctrine* which have been delivered you in the manner of your ſufferings, it is that I adjudge unto you this aſſignation of *Chriſt*, of *Beati qui perſecutionem patiuntur propter juſtitiam, quia ipſorum eſt regnum cælorum.*

Mat. 5. 10 Bleſſed are they who ſuffer perſecution for juſtice, for theirs is the kingdome of heaven.

So that you may convert all the *Ordinances*, that dipoſſeſſe you of your tranſitory tenures in your country, into evidences to entitle you to this Kingdome, and make your enemies your beſt *Stewards* of your eſtates, and conſequently, you may be accounted the only bleſſed party in this conjuncture; What an advantage is it for thoſe who are in this pious paine of the *Pſalmiſt*, of *What ſhall I return to our Lord for all he hath beſtowed?* to have God vouchſafe, as I may ſay, to ſerve himſelfe, and take from them that which is made more worthy of him by his taking, then it could have beene by their giving. For even in the ſacrifice to God of all their eſtates, they might peradventure have been miſtaken in the application of it to the moſt acceptable

deſigne

deſigne of God upon thē, but they who part cheerefully with what God taketh from them, are ſure it is diſpoſed in the way of his choice; and this is to give to God according to his owne election, which is much ſecurer then our owne deſignation.

I am not ignorant of the preference given to active *Charity* in this point, in ſtrict compariſons, yet this ſeemeth an advantage, which privation for Gods ſake hath above action, that we are certain of our vocation to that ſort of ſervice which God declareth to us, by his impoſition of it, and we cannot be ſo ſecure, in any project of our own for his glory, that the time, the manner, and other circumſtances are rightly conſorted to Gods preſent purpoſe; whereas in ſuffering religiouſly, what is actually inflicted by God, there can be no miſ-judgement in theſe circumſtances. This is then an advantage, every one may be aſſured to make, in accepting piouſly their loſſes, and deprivements, to conclude their goods are more infallibly imployed accor-

ding

ding to Gods preſent will, then their own hands could have addreſſed them to Gods purpoſes; and ſo their devotions may be ſolaced in this deſire of retributing ſomewhat to God, even after their hands ceaſe to be miniſteriall in that office. For they give him by this faithfull reſignation all he reſumeth, and preſent him with their acceptance of the manner of his pleaſure, which is more valuable then the matter of any oblations.

Bleſſed are they to whom it is given to know theſe miſteries of the kingdom of God, for *Afflictions* ſeem not onely *Parables*, but even *Paradoxes* to ſuch as have not the key of the *Croſſe of Chriſt* wherewith to open them; for the *Word of the Croſſe to them that periſh will be fooliſhneſſe, but to them that are ſaved, that is to us, it is the power of God*; and to finde the power of God in all your croſſes, I muſt deſire every form of ſufferers among you, to examine it by this *Principle*, That *Croſſes* are not to be judged of according to the *Prædicament* of *Quantitie*, but of *relation*, that is, you

1 Cor. 1. 18.

muſt

muſt not amuſe your ſelves with think-
ing how much your are afflicted, but
apply your minds to finde how much
you make of your afflictions. The firſt
is to ſtay with the *Murmurers* in the
Goſpell, pondering the heat, and burthen
of the day, the other is to weigh with S.
Paul againſt momentany tribulatiõs the 2 *Cor.* 4. 17
eternal weight of glory; which ballan-
cing of your cõditions, muſt needs draw
from you all this confeſſion, that your
maſters *yoke is ſweet, and his burthen light*;
nay you ſhall finde that your carriages
are rather a ſupport then an oppreſſion
to you, according to this elegant conceit
of S. *Bernard*, *In our courſe through this
life, the faſter we run, the eaſier it is for us,
and the light burthen of our* SAVIOUR,
*as it increaſes, growes more portable. Doth
not the numerouſneſſe of the plumes and
feathers elevate, and not onerate the birds
that beare them? Take away the feathers
and the reſt of the body ſinketh downward
by the remaining weight; ſo the diſcipline
of* Chriſt, *the ſweet yoke and burthen of
the Croſſe, in their rejection and depoſition,
only prove our depreſſion, becauſe they ra-*

ther carrie us then as loads are carried by us, while our minds feele the worth of that weight which they beare. And I hope I have ſhewed you in conformity to this, how God hath alwaies ſet plumes of this kind, unto ſuch as he hath deſigned to raiſe, as the *Prophet* ſaith, *above the altitudes of the earth.* Thoſe *Eagles* which are to be congregated to the *Glorious Crucified body*, have their wings formed of theſe plumes, of croſſes, perſecutions, defamations, and ſuch like materialls, on which they make their mounties up to their reſt. So that very often, when in tenderneſſe to our friends we wiſh their deliverances from preſſures and tentations, we vote as impertinently their good and exaltation, as if in pitty to birds in ſummer, we ſhould wiſh them unfeathered, that they might be cooler & lighter. For the ſweet yoke, and the light burthen of *Chriſt* are to *Chriſtians*, what plumes are to ſuch creatures, which are caryed by this kinde of their owne portage, ſince our minds like their bodies, would lye ſtill upon the earth, if they

were

were not raiſed and elevated above it, by theſe exercitations.

Wherefore confiding on your virtues, I doe lament moſt their miſerable eſtate, that while they are now ſtripping and denuding, you are feathering and imping out theſe ſpirituall wings for your elevation, and are faſtning milſtones about their own necks, by this ſcandalizing the little ones, who are under his protection, that hath interminated this ſentence againſt their offenders; Nay all the power and proſperity of this world is ſo vaine and variable even in the ſcene of this life, as abſtracting from the menaces of the other world, there is nothing worthy of emulation in them, relating onely to this age; and what the *Prophet Eſay* ſaith is very accommodable to the condition of your perſecutors, and your fidelities in this perſecution, *Even the youth ſhall faint and be weary, and the young men ſhall utterly fall, but they that wait upon the Lord ſhal renew their ſtrength, they ſhall mount up with wings as Eagles, they ſhall run & not be weary, they ſhal walk* Eſay 40. 30.

and not faint. In contemplation of this improvement of the faithfull, S. *Aug.* ſaith, the divell little knows how much good he is doing, while he is in his higheſt point of raging, for he is indeed, but blowing the coals of Gods furnace, where his gold is refining, and blowing out the flames of his owne impure forges; For as God ſerved himſelfe of the *Angels* of *Satham*, to blow out in Saint *Paul* thoſe ſparks of vanity, and ſelfe-love, which are glowing ſtill in our moſt mortified nature, lying but raked up n our aſhes, not extinguiſhed: ſo doth the *holy Spirit* make uſe of the breath of the maligne one, to abate and mortifie the flames of pride, avarice, and ſenſuality, while he bloweth the coals of perſecution, and purgation of the children of God.

This conſidered, may not I juſtly addreſſe my ſe ſe to all ranks, and poſtures of mourners amongſt you, in theſe termes of Saint *Paul* to his countrymen in our conditions, *I deſire you brethren that you ſuffer the word of conſolation, for with the more joy you take the*

Heb. 13. 22.
Heb. 10. 34.

ſpoile

ſpoile of your goods, the greater ſhare ſhall you have in that better and permanent ſubſtance you are purchaſing. Doe not therefore loſe your confidence, which hath great remuneration; your firmnes and perſeverance is an adornment of the doctrine of your *Saviour*, a jubilation of the *Angels* that are lookers on in your combat, and a contexture of your own crowns, which when you have finiſhed by perſeverance unto the end, you ſhall finde in them, all the ornaments you have ſet upon your *Saviours* doctrine, and the gladneſſe you have afforded the *Angels*, and *Saints* in your laborious framing of your crownes, ſo many ſeverall prerogatives of glory ſhining in them, and the joyes your victories have contributed to the bleſſed *Spirits*, ſhall then be rendred you by every one of your partners, in ſo incomprehenſible a meaſure and manner, as each one ſhall pay his former receipt of joy from you, and in the ſame act acquire infinitly more by your receiving theirs, and your Maſters joy.

While I am upon theſe motives of-

June 30. 1646. joy, the Letters of this week bring me one very proper to remit back unto you, which is, the glorious martyrdome of one of your brothers, which newes I take me thinks (as the women *Mat.* 28 8 did what the *Angel* told them of at the *tombe* concerning *Christs* Resurrection) with feare and great joy. For in one reſpect *Fluminis impetus lætificat civitatem Dei*; in order to the fortifying and confirming your pieties, ſuch objects of the power and grace of *Catholike Religion* are to be rejoyced at; and towards the propitiating of God unto all your neceſſities, ſuch *oblations* are very efficacious; for they are ſo many *Commiſſioners*, ſent from time to time from amongſt you, to ſolicite freſh ſupplyes of graces for the reſt of you who are in the ſame militancie; but as they lye *Apocal.* 6. 10. under the *Altar*, *crying with a loud voice for revenge of their blood on thoſe that dwell upon the earth*, in this reſpect the charity we owe our *Nation*, intermixeth a ſad and trembling apprehenſion, to find the meaſure of their fathers ſtill filling up, which when it comes to be com-

Pſal 45. The violence of the river maketh the city of God joyfull.

commenſurate to that proportion God hath permitted it, will draw downe vials of wrath, for every drop of this blood, wherewith the Land is contaminated, by the unjuſt effuſion of it.

Doe you then for Gods ſake ſtrive, to make as much benefit as the occaſion offereth. Wherefore all you who are his brothers of the ſame *Tribe*, and ſo by the Law, his next heires, ought to account your ſelves (as indeed you are) left *executors* of his labours, charities, and pious offices to your brothers, and enjoying your owne *legacies* of fervour, patience, and fidelity, which his example hath left you, you may alſo faithfully diſpenſe the ſeverall benefits of this *holy pattern*, which reſpectively belong to all the conditions of the *Nation*, that are the remoter kindred of this bleſſed *Teſtator*, who hath left the whole *Catholike* ſtock of the Country, proportionate meanes to their callings, of being edified by his *Teſtament*, the which you muſt endeavour to diſpenſe to them, according to their ſeverall qualifications; and while

you doe providently manage this portion of example he hath left you, you may enrich your ſelves ſo, as if *Chriſt* ſhall pleaſe to call you to the honour of drinking of this his owne cup, you may alſo leave this rich talent of *Martyrdome*, improved to your ſurvivors and heires, that every *Martyr* may ſeeme to adde ſomewhat to the ſtock of the Nations merit, to counter-balance in the ſight of God, ſomewhat the provocation of the other part. and that by the deſcent of this ſpirit of *ſacrifice* amongſt you, there may be a ſucceſſive proviſion made of ſuch holy hoaſts, out of this family of God, (the which will alwayes propagate by this generating death) to the end, this ſpirituall progeny may be continued, by the fruitfull ſeed of *Martyrdome*, untill it ſhall pleaſe God to regenerate the whole *Nation*, by that way which may ſeeme ſtrange to many *Nicodemuſes*, by making her enter againe into her mothers wombe. Wherefore I may lawfully charge all you that are his heires and executors, with this *Com-*

miſſion

miſsion from him, *Take an example, bre-* Jam. 5.10
thren of labour and patience, the Prophets, which ſpake in the name of the Lord: Behold, we account them bleſſed that have ſuffered.

And for that part of you which remaines in the outward court of the *Tabernacle*, and ſo are not appointed to the *Altar* of *Holocauſts*, you are called to take an inſtruction from this *ſacrifice*, which may ſilence all your complaints, to wit, that your clothes, as it were, are but uſed, as this your brothers perſon was, for it is your goods onely that are quartered, and drawne from you; ſo that if you ſhould ſeeme too ſenſible of that ſeparation, it might be reproached to you, that your worldly ſubſtances were more inviſcerate in your hearts, then the hearts of thoſe your brothers were in their bodies, whereof they ſo cheerfully accept the *ſequeſtration*. I beſeech you then by the bowels of *Jeſus Chriſt*, to act your parts as graciouſly, and to bring in your offerings with as much alacrity, every one according to the

ſeverall

1 Cor. 12. *ſeverall diviſions of graces*, and the *ſame ſpirit*, that each of you may be, as S. *Peter* ſaith, *a good diſpenſer of the manifold grace of God.*

And thus while you offer your different *oblations*, with the ſame fidelity the ſervice of the temple may be conſummate between you, when one part of the body furniſheth the blood, and the other the fat of the *ſacrifice*. By this conſort of zeale in all parts, the *Church* among you may ſing with the *Pſalmiſt*, *Iocutum eſt cor meum in tribulatione mea, holocauſta medullata offeram tibi*. And this is the moſt promiſing courſe can be purſued, to plead for a mitigation of Gods chaſtiſements on his little flock, and to mediate the reduction of the ſtraying part of the *Nation* into the fold. Wherefore the *Apoſtles* advice to his Countrymen, is very appoſite in this occaſion of yours, *Remember your Prelates, who have ſpoken the word of God to you: the end of whoſe converſation beholding, imitate their faith.*

Pſal. 65. My mouth hath ſpoken in my tribulation, holocauſts with marrow wil I offer to thee.

Heb. 13. 7.

I will not follow this invitation which ſeems to call me to ſay over the office

office of the *Martyrs*, in honour of this ſupremeſt vocation of *Chriſtianity*, ſince I may preſume, that all thoſe among you, who ſtand candidat for this dignity of whitening their robes in the bloud of the *Lambe*, are better qualified then my ſelfe for this election. Wherefore I will reſt in this payment, of my humble reverence to this particular *Saint*, who hath ſo lately overcome with the ſame armes of the *Lambe* of God ſlaine from the beginning, & ſo is now according to his promiſe, ſitting with him *Apoc. 3. 21* on his throne, inveſted with power over nations, humbly beſeeching him to intercede unto his Head *Chriſt Jeſus*, for thoſe hands (unhappy unto themſelves) that have been ſo beneficiall to him, and to ſolicite him for his brothers remaining in the fouleneſſe of this earth, that thoſe who are not called to the honour of waſhing their robes as he, may at leaſt be furniſhed with the grace of watching and keeping their garments, that they walk not naked, and ſhew their turpitude, but may be found in all their temporall

Apoc. 16. 15

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deſpoilments and deveſtures, clothed with that ſilke which is the juſtification of the *Saints*; and ſo may be dreſſed in their wedding Garment for the
Apoc.19.8 marriage ſupper of the *Lambe*. And this, which is my ſupplication to *Chriſt* by the interceſſion of this *Saint*, deſires all that be witneſſes of it to be partners in the ſame petition, to the *Lambe* of God, and to him who ſitteth upon the throne.

After this little uſuall *Parentheſis*, which ſtands like an Iſland in a ſtream, (that rather beautifies the river in breaking a while the courſe of it) I wil carry you on in the ſame current of *Motives to joy* we were upon, which I deſigned to branch out into ſeverall channels, that might run through, and refreſh the different eſtates of the ſufferers among you, unto all which the *Apoſtle* offereth
Phil.1.28. this generall congratulation, *To you it is given for CHRIST, not only that you beleeve in him, but alſo that you ſuffer for him*. Theſe are words that do highly extoll the grace of ſufferance, for Saint *Paul* paralleleth it here with the grace of beleeving, nay it ſeemes an exagge-

ration of that of ſuffering, to a degree above the other, his ſaying that *to them was given not only to beleeve, but to ſuffer*, as ſome ſuperaddition of an extraordinary gratification from God. And ſurely if we reflect conſiderately upon the grace of ſuffering virtuouſly for *Chriſt*, we ſhall finde, that it is the accompliſhment of our faith, and the laſt term of Chriſtian perfection in this life, for it is not only a demonſtration of our faith, and hope, but an unqueſtionable evidence of our love. For what the *Apoſtle* Saint *James* ſaith *of beleeving, and working*, ſuppoſing the occaſion, holdeth adequately between loving, and ſuffering; for to any who ſhall confide in their untryed love, I may ſay with the *Apoſtle*, *You have love, and I patience, ſhew me your love without patience, and I will ſhew you my love by my patience; you love God while you are benefited, doe not the heathens doe the ſame?* This application doth quadrate, me thinkes, to this caſe, for indeed it is not poſſible to ſhew our love, when we are called to ſuffer, without manifeſting *James* 2. 18.

feſting it by a religious patience, and by that we doe cleerly evidence our love.

Therefore it is excellently ſaid by a *holy man*, *That a Chriſtian who knoweth not how to ſuffer, knoweth as little how to love, for as love is the ſoule of Chriſtianity, ſo ſuffering is the ſoule of love.* God himſelfe who could not be preſcribed this way of expreſſing his love, choſe it from eternity. So as to doubt of this *Verity*, is to ſhake the whole frame of *Chriſtianity*. Wherefore we muſt not deſire to try our loves by thoſe affections we may feele to act for *Chriſt*, when we are in the ſtate of induring for him, for it may often riſe from naturall propenſions, this promptitude to action, but the acquieſcence to privation and ſuffering is moſt aſſuredly the operation of *Grace*. Therefore you ought now to judge of the proportion of your loves, by that meaſure of conformity you finde in them, to this adviſe of the *Prince* of the *Apoſtles*, *Communicantes paſſionibus Chriſti gaudete, ut in revelatione gloriæ ejus gaudeatis exultantes.*

1 *Pet.* 4. 13 Communicating with the paſſions of Chriſt, rejoyce, that in the revelation alſo of his glory you may be glad rejoycing.

tantes. For every different ſtate of ſufferers among you, ſhall be rated by their recompenſes, not by their proportions of paines they have endured, but by the meaſure of joy they have felt in ſuffering for *Chriſt*; for it is the manner of their acceptance, not the matter of their impoſitions, whereupon they are to be adjudged their reparation. In ſo much as in your caſes, I may invert *Chriſts* words to diſtinguiſh his true Diſciples amongſt you, from the worlds adherents, ſaying, *The firſt ſhall rejoyce, and the other weep and lament, and this gladneſſe ſhall be turned into more joy, and that ſorrow into more diſcomfort*; for they deſerve not heaven, that are ſo farre from giving all they have for it, as to lament the being aſſiſted in the purchaſe by Gods owne hand, in taking from them as much as he asketh, and demanding only their good will to the bargaine. Whereupon in this exhortation, I may uſe the words of the *Apoſtle* in the ſame manner I have done thoſe of our Saviour, *Who is it can make me* glad, Iohn 16. 2 Cor. 2. 2.

glad, but he that is made glad by me?

The first estate I will present in particular this *parabien* of their sufferance, shall be that, which we have neerest in our eye of the refugiats of our *nation*, which have taken *sanctuary* in *Catholike* Countries, whereof there are even from the *Cedars* of *Libanus* to the rushes of the fields; and I conceive the *Queene* her selfe may be presented under this notion, for I would to God *Catholike* Religion were as much naturalized in *England*, as I have heard she is to the *Nation*; and it were me thinks unjust, not to assigne her a due proportion of joy, who hath so large a portion of the nationall suffering, in this particular respect of *Catholike*. Therefore I doe humbly present her with the *parabien* of all her crosses and vexations relating to her Religion, for even the defeature of her hopes in this life, may arme her the better for that victory she cannot faile of, by but vertuously accepting all her defeatures. For though it hath not pleased God, she should have the Emperour *Constantines* succesſe,

ceſſe, yet ſhe hath the ſame ſigne to promiſe her a more glorious *Empire*, for looking up by faith, ſhe ſhall ſee in all her clouds the *Croſſe* with this inſcription, *In this ſigne thou ſhalt overcome*. It is at the feet of the *Croſſe* then, I lay that joy I offer to her preſent condition, preſuming ſhe looketh often there, and ſo will not faile to find it.

I could eaſily ſhew her many *Queens* in this proceſſion of the *Cruciad*, charged with heavier croſſes then hers, but I doe not deſire to eaſe her by the conſideration of what ſhe doth not ſuffer, but by the right apprehenſion of what ſhe doth, for that is the moſt noble, and moſt chriſtian manner of ſolacing her, not to lighten her burthen in her imagination, but to ſtrengthen her will for the bearing and toleration of it, that ſhe may think her *croſſe* commodious, in reſpect of the hand that layeth it on, not of the company that hath carryed it with her, and ſo aſpire to be a greater *Saint* then ſhe is a ſufferer. And the way to attaine to this ſo-

veraigne prerogative, is to expreſſe a religious and Chriſtian joy, in this her ſtate of communicating with the *paſsions* of *Chriſt*, whereby ſhe may ſupply this defect of her preſent condition, the inability to relieve her *Catholike* Subjects, the way ſhe hath formerly, by communicating to them now joy in their tribulations, by the vertue of ſo operative an example; and thus while ſhe remaineth ſuſpended from the propagating of *Catholike* Religion among her Subjects, by way of amplification, or extent, ſhe may ſtill advance it in degrees of intention and eminence.

And I may truly without endangering the blotting theſe lines with flattery, that are drawn towards her, give her joy alſo of the great improvement of her piety, in the opinion of all competent judges in this time of her tryall and probation; in ſo much as I cannot doubt, but her ſoule acknowledgeth to God with King *David*, *It is good for me that thou haſt humbled me, that I may learn thy juſtifications.* So I beſeech God to advance her to that degree, in the

Pſal. 118. 17.

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understanding of the *Crosse*, as her heart may avow with that holy King, *The habitation in thee is as it were of all rejoycing*. Psal. 86. 7.

There is another here in these our *aysles*, whose eminent quality may justifie a particular salutation and welcoming into the *society* of the *Crosse*, and this may seeme the more due to her, in regard of her names being so notorious for temporall felicity, not onely in our Nation, but the rest of *Christendome*; and now we look upon her, as a wreck of Fortune cast upon these coasts; whose secular ruines may serve to disabuse the commercers in the unfaithfull sea of this age, and whose spirituall composure and virtue may be usefull towards the inlightning of lower ranks, in the benefits of adversity; wherein she seemeth so illuminated, as she is retreated further out of the world, then misfortune could chase her, and hath taken *sanctuary* as it were within the inward veile of the *Tabernacle*, and so doth not onely piously beare her owne *Crosse*, but zealously take up-

The Lady Dutchesse of *Buckingham*.

on her another voluntary crucifixion, ſeeming not to ſeek eaſe, but rather activity in the way of the *Croſſe*, by her adventuring ſo vigorouſly to repaire to a more ſanctified manner of ſuffering, wherein ſhe is now ingaged, and doth act in this courſe as vigilantly, as if ſhe had neither quality, nor perſecution to recommend her.

So as from her virtue, there may be theſe two publike utilityes expected, the ſilencing of many complaints that have farre leſſer ſufferings to claime pitty upon, and the exhibiting this receipt to others, of curing the injuries of the world by the contempt of it. For truly nothing takes out ſo well the fire of tribulation, as the flame of zeale and devotion. Which remedy I beſeech God to impart, to all thoſe of the nation who are now in their fiery triall. And for the particular of this worthy perſon, I hope it will not ſeeme unbecomming my office, to incenſe her a little with theſe good odours of her owne eſtimation in theſe countries, being it is not like to

ſtuffe

ſtuffe her head with any vanity, but onely to delight her the more with the ſavour of piety and religion. Therefore I will leave her, laying this ſweet meditation at the doore of her cell, a perfume taken out of the cabinet of a great and holy King, *Of all conſummation I have ſeene the end, thy commandement is exceeding large.* Pſal. 118. 96.

There is another perſon of the ſame ſex, and quality within the Kingdome, (which though it be out of the limits I had now prefixed my ſelfe of this ſide of the ſea) yet her commemoration cannot come in more properly, in reſpect of the company, her caſe deſerving a ſpecial remarke, and as I am informed, her virtue meriting a peculiar note of eſtimation, to be tranſmitted to poſterity. And I am certain the ſingularity of her ſuffering, requireth an extraordinary animadverſion, for impriſonment to her ſex & quality for religion, is a primitive ſeverity, and her zeal, patience and humility is reported be ſuch, as they ſeeme to have moved God to illuſtrate them by ſuch a triall, The Lady Marchioneſſe of *Winchester.*

as only the *Primitive Saints* have had, among which ſhe may finde many precedents of her caſe, and faire draughts of all thoſe *Chriſtian* virtues, which ſhall be pleaſed to paſſe down by her tradition of them to poſterity.

Let her therefore conſider herſelfe ſet up for her ſex to copy, that as her ſufferance draweth many eyes upon her, ſo they may be all invited in ſeeing her virtue, to draw by her the manner of ſuffering; and thus her impriſoment may impart to others, a nobler liberty then her own perſon is deprived of, and contribute ſomwhat to her finiſhing the ſamplar of piety and confidence, ſhe is to exhibit to her ſex. I finde one figure in the primitive times, very fit to ſet before her eyes, which Saint *Baſil* painteth forth to us in excellent colours, it was a Lady of great quality called *Julitta*, who having been called by the Magiſtrats to anſwer the accuſation of her faith, and being perſwaded by her leſſe *Chriſtian* friends, to diſſemble hot beleefe ſo farre,

farre, as might probably exempt her from the rigors proclaimed againſt the profeſſors thereof, and when it was argued, that her ſex might wel extenuate her declining ſuch terrible penalties, as were decreed upon the refuſall of compliance with the times, ſhe made this heroicall anſwer, *Woman is made by the ſame hand as man, and equally capable of virtue, for unto the conſtruction of woman, fleſh alone was not applyed, but of a bone of the bones of man ſhe was compoſed, which ſignifies, that we are obliged no leſſe then men to exhibit to God, and to the world evidences of the firmneſſe of our faith and conſtancy of minde, courage, and patience in all adverſities*; And in this diſpoſition ſhe anſwered her examiners, in ſo maſculine a ſtyle of virtue and religion, as ſhe was preſently condemned to priſon, and ſoone after to a moſt exemplary martyrdome.

If I be not miſinformed, there are many notes of the ſame key in theſe two *Ladies* leſſons, but howſoever I am ſure they are both conſorted, in the harmony of virtue in the ſuffering

for the profeſſion of the true religion of *Chriſt*; therefore I ſhall humbly deſire this *Lady* I now give joy of her ſufferance, that as ſhe is thus far advanced in a ſimilitude with this glorious *Saint*, ſhe would endeavour to perfect her diſpoſition of ſanctitie, that ſhe may honour, and edifie her ſex by her exemplary life, and martyrdome of her liberty, as the other hath done by her ſanguinary martyrdome, and I may make up my preſent to her in this precious cover of Saint *Peter*, *If you be reviled in the name of CHRIST you ſhall be bleſſed, becauſe that which is of the honour, glory and virtue of God, and the ſpirit which is his, ſhall reſt upon you.* 1 *Pet.* 4. 14

By my inſtancing in particular theſe two moſt eminent perſons of our nation, I doubt not but the other virtuous ſufferers of their ſex, will judge themſelves rather honoured then obſcured, and the other ſex cannot queſtion this civiltiy, and deference to ſuch remarkable perſons, being preſſed as it were by ſuch memorable circumſtances in their conditions, nor doth my deſigne

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point at any particular acquiſition of reſentment, my profeſſion being (thanks be to God) out of the reach of private gratifications, and indeed I deſigne it for a publike monument of the virtue of the nation, the impreſſiō of the memory of theſe two eminent perſons, upon the face of time it ſelfe, in a more durable character, then the fading imagery of curſory diſcourſe, that as far as it ſhall pleaſe God, to ſuffer theſe thoughts of mine to paſſe downwards towards ſucceding times, the names of theſe two excellent women, may have their due commemoration, while mine reſts in a deſerved concealment.

Returning now to the generality of our perſecuted refugiats, I muſt deſire them to acount themſelves, but travailing in the accompliſhment of a vow, for indeed all *Chriſtians* are votaries in baptiſme, of an inceſſant pilgrimage through this world, and a convenient locall eſtabliſhment, doth commonly baniſh the memory of our vow, whereas flight, and exile keeps

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us upon the ſtage of our profeſſion, whereupon Saint *Juſtine Martyr* ſaith properly, in commendation of the minds of the *primitive Chriſtians, That every forreigne region was their country, and all their country a forreigne region to them.* Therefore S. *Baſil* when he was threatned to be baniſhed out of his *Biſhoprick*, anſwered his perſecutor, *That he might be ſent home, but could not be baniſhed in this world, when all places were his way to his country, and no place here his country.* For indeed it is as Saint *Auguſtine* ſaith, *Every man is made a ſtranger by his birth, and by death only makes his remigration.* Account your ſelves then rather imployd upon ſeverall commiſſions, as *Chriſts Diſciples* then forced out of your habitations, and every time you look up to heaven, think you are reading your inſtructi-

*Heb.*13.13 ons in theſe words of Saint *Paul, Let us goe forth therefore to him, without the camp, carrying his reproach, for we have not here a permanent city, but we ſeeke that which is to come.*

O think then on him who deſcended from

from heaven, and appeared on earth as a ſtranger to ſeek you, when you were loſt, and yet had not ſo much as the compaſſion of being a ſtranger to recommend him, and was ſo far from finding any good uſage for his Religion, as that was the ſubject of his perſecution. In how much an eaſier condition are you who are in the way from earth to heaven, and whoſe eſtate of ſtrangers, and perſecuted, affordeth you freedome in your Religion, and commiſeration to your perſons? when you balance your preſent eſtates, and your vocations together, you will find this yoke ſweet, wherein *Chriſt* hath not onely drawne in perſon, but is ſtill drawing with you by a conſociation of his grace, of whom you ſhould rather implore the grace of well diſſeiſing your ſelves of that native earth you carry about you, then the being reſtored to that whereof you are diſpoſſeſſed. And you may judge of your diſpoſitions towards this point of *Chriſtian perfection*, by the rule given by an *holy Father* of the *Church* to his fellow pilgrims,

Hugo de S. victore. grims, *He is yet too tender, to whom his native country ſeemeth ſweet, he is ſtrong, to whom every land ſeemeth his country, and he is perfect to whom the whole world ſeemeth an exile. The firſt hath fixed his love in this world, the ſecond hath diſperſed and ſcattered it upon it, the laſt hath extinguiſhed his love to it.* And why ſhould I not hope for your aſpiring to this perfect relinquiſhing of the world, when you are aſſiſted by ſo much improbability, of ever returning to any tempting portion of it?

Therefore the ſteps of theſe your peregrinations, muſt not be halting between two wayes, turning your heads backward upon that country from which your bodies are removing. This looking awry may eaſily cauſe you to ſtumble in your way, therefore for Gods ſake keepe the whole man ſtraight, alwayes advancing forward in the eaſieſt and ſafeſt poſture, looking to that home, from whence you are truly exiled, and are the more diſtanced, the more you account this your remove from your earthly habitation,

tation, to be a baniſhment. Remember *Chriſt* marching before all his *Diſciples* up to *Jeruſalem*, with ſo much vigour and alacrity, as they who followed him were aſtoniſhed at his diligence. When you ſet your hearts after this diſpoſition of *Chriſt* in your travailes, this your *Law-giver* will give you bleſſings, and you ſhall goe from vertue to vertue, having diſpoſed aſcenſion in your heart in this vale of teares; and they among you, whoſe hearts, as the *Apoſtle* ſaith, *confeſſe they are pilgrims, and ſtrangers upon earth*, and ſay theſe things, ſignifie, *That they ſeeke their true country*.

Wherefore for the cloſe of this peculiar inſtruction, I offer you with Saint *Paul*, the reflection on your father *Abraham*, whom you reſemble more ſpecially then others in this feature of your peregrination. You know if he had been mindfull of the Land from whence he was called forth, he had time and convenience to return, which is more temptation then you have, and yet he continued faithfull in his *ſequeſtration* from his country, beholding

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ing the promiſes much farther off then you doe now; and ſaluting them with a beleeving acquieſcence to his word that had promiſed them; for as the
Heb.10.40 *Apoſtle* ſaith, *for you God hath provided ſome better thing*, a preſent iſſue out of this ſtrange ſejourment, into the land of promiſe. Therefore you are more obliged to that faith is required of you, which hath a ſhorter tryall and a ſooner recompence. As farre then as you are the onely legitimate ſonnes of *Abraham*, in point of faith, doe I beſeech you to doe the works of your *Father* in point of perſeverance and longani-
Heb.6.14. mity, that out of *Abrahams* tents, you may remove into his boſome, who by patiently enduring obtained the promiſe.

For priſoners. Now looking over into *England*, the firſt place a meſſenger from the *Croſſe* ought to land at, is, the Priſons of the Country; for there he is the likelyeſt to find thoſe he ſeeketh, therefore I make there my firſt ſalutation, giving them joy of theſe bonds and irons that are appertenancies to the *Croſſe of Chriſt*;

Chriſt; for as the *Church triumphant* hath orders, and degrees of beatitudes, ſo hath the *Church militant* formes and ſtations of ſufferances, which qualifie every one reſpectively for that preferment which is to be anſwerable to the degrees of ſimilitude to the paſſions of *Chriſt*, which every member attaineth unto, in this time of crucifixion.

In the figure of *Chriſts* life, which is the exemplar of all our diſpoſitions in ſufferings, we find but a little glimple of impriſonment, from which we may draw a copy of our comportment in that ſtate; for there is but one nights bondage in all his life extant, and expoſed for our ſtudy; ſo as this condition ſeemeth one of the leaſt exemplified and innobled portions of the *Croſſe* by *Chriſts* perſon, but in recompence, to honour this ſtate of ſuffering, he is pleaſed to be perſonated by every priſoner, and ſo this ſtate of durance, which hath been honoured but a ſhort time by his perſon, may be looked upon as dignified by a continuall repreſentation of him. And ſurely Priſoners have

have this particular meanes of meriting, (the being put to represent *Christ*, in one of the postures which is the most averse to our nature, being the losse of liberty) and so may expect a commensurate elevation of their nature, in the state of the liberty of the sonnes of God. And the difficulty of your parts seemeth raised by this circumstance, of being debarred all manner of acting for God, or exteriour worship of him.

This removall from his presence in his ordinances, is a privation you may boldly pretend a great restitution upon, and out of all the unpleasantnesse of your parts, you may derive this consolation, That it is a crosse hath nothing of your election in it, and so the likelier to have the more of Gods designe, and consequently to prove the more purgative and depuring of your nature, for imprisonment is a crosse of such a quality, as it is often the most proper expedient for our improvement in grace, and yet it is not possible for us to take it, without being helped

helped to it by ſome neceſſity, therefore weſhould alwaies aſcribe this ſtate to Gods knowledge of our want thereof, ſince our nature may very often require this receipt, and can never know our wanting it but by experimenting the operation of it for Gods deſigne upon us, may demand the ſevering us from ſome adherence, which we could not judge oppoſite to the order of our grace, untill we finde our ſelves by degrees diſingaged from it; for we may be appointed by God to ſome vocation, we could not imagine, till he had by meanes appropriated for that qualification, inlightned, and prepared us for the diſcharge of ſuch a calling.

In many caſes, no leſſe then the loſſe of what we could not part with but by force, which is our liberty, is requiſite to conveigh to us, what is better worth then all we could have wiſhed, before we had received that addition, which is, an inlargement of grace, and a ſtraighter incloſure of our wills within the pleaſure of our Creatour.

Wherefore we ought alwaies to attribute the deprivement of our liberty, to ſome ſpeciall purpoſe of God, which we muſt enquire, by the beſt uſe we can aſſigne our time unto, which is prayer and ſtudy, and by them God doth commonly (as from under the wings of the two *Cherubims*) ſpeak to us his deſign upon us.

This ſtate of ſufferance, hath been much honoured by the perſons of the *Apoſtles*; the priſons ſeemed their Innes in their perambulation of the world. Wherein we may remarke a ſpeciall kindneſſe of God to priſoners, who being not in an eſtate of hearing the doctrine of *Chriſt*, as it paſſed through their country, was pleaſed to ſend the *Apoſtles* as it were ſo much out of their way, to ſeeke priſoners and miniſter it to them. For ſurely ſuch lodgings, may to human reaſon, ſeem much out of the way, to ſuch as were to circuit the whole world. And me thinks we cannot render a more appoſite reaſon of Gods beſtowing ſo much of the *Apoſtles* time upon priſons, then his ſpeciall

ciall grace, and indulgence to this diſtreſſefull ſtate of ſufferers. For in all other reſpects, this immuring of the *Apoſtles*, who were ſo few, and had ſo long journeys ſet them, might ſeem an impediment of their *Commiſſion*, and rather a putting that light under a buſhell, then a way to illuminate the darkneſſe of the whole world, by the diffuſion of it; and yet we ſee how much of Saint *Pauls* time God alloweth to priſons; two years in *Caſarea*, as many interpret it, and certainly two whole yeares in his firſt bonds at *Rome*, beſides all thoſe other interjections, of thoſe links of this chaine, as at *Philippi*, and other places in his progreſſe, where we ſee him diſſolving the bonds of his companions, by touching them at his owne, and faſtning many to the *Croſſe* of *Chriſt*, whoſe irons he converted into nayles for that ſervice.

And *Eccleſiaſtical* records deliver unto us eminent and numerous converſions, wrought in priſons upon the ſame miracles, which were effectleſſe in the

ſtreets, and the temples; and this may well be imputed to the congruity, and ſimpathy there ſeemeth to be, between the vocation of a *Chriſtian*, & the eſtate of a priſoner; for as the firſt is a dying to the world, the laſt is a civil death unto the ſame; ſo as this *Sequeſtration* from the world, muſt needs be a congruous diſpoſition, to a ſpiritual departure from the life of the world. And beſides this literall analogy, which there is between being buryed with *Chriſt*, & being intombed in the world, this ſimilitude is very operative, as well as conſonant; for this ſtate of ſeparatiõ from the objects of our worldly affections, worketh much towards their extinction; ſo that in many reſpects, the ſtate of impriſoment, hath much conſonancy with the requiſitions of *Chriſtianity*.

If then impriſonment being ſimply conſidered, hath much report and analogie with the profeſſion of a *Chriſtian*, that durance which reſpecteth directly the profeſſion of true *Chriſtianity*, muſt needs be a ſtate of very neere allyance to

to *Chriſt*, and ſo may well be congratulated in thoſe who ſhould purſue nothing ſo ſeriouſly, as this eſtate of their patron Saint *Paul*; of being crucified to the world, when they are crucified by it.

Wherefore I beſeech you ſtudiouſly to co-operate with the facilitation, this your condition affordeth you, to break priſon and to diſſolve more pernicious bonds, then thoſe which hang but on your out-ſides, ſuch fetters as liberty and proſperity doe commonly frame within us, binding our ſoules ſo ſubtilly in their priſon, as they perceive not their owne captivity. This is a work for which you cannot wiſh a fitter time, to file away by degrees theſe your chaines of all worldly cupidity, which you will find hard enough, when you come to work upon them, though they are ſo ſoft and ſupple, as you ſcarce feele them while they lie intire upon you. And by this enlargement of your ſoules, you may come to S. *Pauls* bleſſing as well as to his poſture, *That your brethren may know*

that the things which have happened unto you are falne out rather to the furtherance of your Religion, when conſidering your exemplary improvements, every one may be edified by the grace and vertue of your faith. And thus your chaines may in ſome proportion have the effects of thoſe of the *Apoſtle*, *That many of your brethren in our Lord, having confidence in your bands, may be much more bold in the profeſſion of their faith.*

Phil. 1. You may obſerve for the honour of your condit ons, that S. *Paul* ſometimes waveth the dignity of *Apoſtle*, and pleadeth this of *Priſoner of Jeſus Chriſt*, as an equivalent preheminence. Upon which chaine of S. *Paul*, S. *Chryſoſtome* ſticketh not to ſay, *That it is a more illuſtrious eſtate to be a priſoner for* CHRIST, *then either Apoſtle, Doctor, or Evangeliſt:* and purſueth thus the endearement of this ſtate, *Nothing can be more bleſſed then this chaine, I doe not repute Paul ſo happy for his rapture into Paradiſe, as for his reſtraint in thoſe bonds. It ſeemeth a greater favour for me to be ill treated for* CHRIST, *then to be honoured*

noured by him. And proceeding to blazon the coat of this noble condition, he ſaith, *So Peter was bound and looſned by an Angel; in this caſe if one ſhould have asked me, which I would chooſe to be, either Peter inchained, or the Angel ſtriking off his irons, I ſhould have taken the place of Peter; the grace of this bondage is a greater gift then to ſtay the ſunne, or to move the world, or to command the devils. The* Acts 16. *priſon was ſhaken in pieces, where Paul was bound, and the bands of all the Priſoners were broken. Mark the nature of theſe bands which diſſolve the bands of others, for as the death of our Lord killed death, ſo Pauls chains, unchained fetters, ſhooke priſons in pieces, and broke open doores. So that Paul bound hath dominion over all bands; nay more, when he ſailed in bands, he ſtayes, and bindeth up the ſtorme, freeth the ſhip wrecked, and reſtraineth the venome of the viper.* Theſe reflexions on the opinions of *Saints*, may direct you in the ſenſe of your condition; for though you are not endowed with the gift of diſſolving bands, and opening priſons, yet if you find in your ſelves the diſpoſition of

piously and cheerfully staying in them, and a desire of improving this time towards the loosening the cords of *Adam* in your selves, by acquiring contrary habits of the spirituall liberty of the second *Adam*, you shall possesse your selves of the greater grace; for it is an higher estate, to be with S. *Paul* nailed to the *Crosse* with *Christ*, then to be rending the foundations of prisons, or shaking the vipers that are upon your hands into the fire. For they are the rods, wherewith S. *Paul* himselfe was strucken at *Philippi*, which make new rayes of glory in his crowne, not the chains which he struck off from his fellow prisoners.

Wherefore I beseech you all, not to intend so much the loosening of your irons, as the converting them into that gold wherewith the heavenly *Jerusalem* is paved, which is celestiall charity. Hoping therefore in God that you assigne this your time of civill death to the study of a spirituall life, I will set this blessed *Epitaph* upon your tombe for you to reade, *You are dead, and*

and your life is hidden with CHRIST in God: when CHRIST ſhall appeare, your life, then ſhall you alſo appeare with him in glory. Coloſ. 3. 3. 4.

The next viſit I make, ſhall be, to ſuch as heretofore have practiced *Chriſtian* medicine upon the diſtreſſes of others, and now are patients themſelves in this point of neceſſity. Me thinks when I come into ſuch families, with the *Angels* meſſage, to give them joy, I may well expect ſuch an anſwer as old *Toby* gave in this caſe, *What joy can we have, ſitting in this darkneſſe of fortune, ſeeing no light of any reliefe or reſtitution?* To ſuch, though I cannot anſwer as the *Angel* did to *Toby*, *Be of good cheere, for your cure is neere at hand from God*, yet I have a meſſage to them of no leſſe comfort from the maſter of that *Angel*, *Thus ſaith the firſt, and the laſt, who was dead, and liveth, I know your tribulation, and your poverty, but you are rich.* What this riches meaneth, they cannot miſtake, which know by experience, that no materiall ſubſtances, which may be ſo eaſily removed and ali- For the diſpoyled. Toby 5. 11. Apoc. 2. 11.

alienated, ought to be accounted the riches of a *Christian*; *Christ Jesus* left no such moveables for *Christians* to reckon their estates upon, as could be *plundered*, or *sequestred*.

Your treasure then is this similitude with *Christ*, *who being rich, became poore for you, that by his poverty you might be rich.* 2 Cor. 8.9. You are advanced halfe way towards this compleat imitation of him, for of rich you are made poore for his sake. But in this part, it may be there is little desert towards him, because your wills have wrought little upon this part of the copy. The other halfe then that remaineth to finish, must be perfected by the acts of your owne wills, which is, to endeavour that *Christ* may be made rich by your poverty. This may be done (you being members of *Christ*) by your becomming rich in all that spirituall treasure, which may be digged out of this rock of poverty; as patience, humility, contempt of the world, and the love of God. For every member of *Christ*, that accumulateth such treasures of grace,

grace, enricheth the body of *Chriſt*. This is an honour that Poverty is allowed, to enrich *Chriſt*, by the ſame meanes whereby he hath made us rich, to wit, by our indigence and neceſſity, to conferre treaſure on his *Church*, ſince all the opulency thereof, is an addition to his eſtate.

You need not wonder then, that I offer you joy in this your condition, when your taking it, & ſhewing that you have it, is the means of your enriching *Chriſt* by this your poverty. For ſince you have not one of the hardeſt parts of poverty to contend with your nature in, which is, the dipoſſeſſing your ſelves, of thoſe eaſes which your ſenſes have ſtill hold of, and ſtrive to retaine, you having but the acceptance of your privations left to obtaine of your nature, may account your ſelves carryed by accident, halfe way to the end of *Chriſtian perfection*, of relinquiſhing all for *Chriſt*. And ſurely if you doe now joyfully embrace your wants and deſtitutions, you may be ſaid to recover the merit of having given to

Chriſt

Christ all you have loſt. For they who give all away in preference of this ſtate, of the poverty of *Chriſt*, doe not pleaſe God ſo much in reſolving to want, as in actually feeling the incommodities thereof, and joying in that conformity to *Chriſt*: ſo that your rejoycing in the preſent diſtreſſes of poverty, is the point which valueth this condition, and ſo bringeth you to the meritorious part of a voluntary donation of all your violent deprivements; and on the other ſide, if you repine and murmur at your loſſes, you doe commit a kind of mentall ſacriledge, in deſiring to take back what God ſeemeth to have applyed to the honouring the poverty of his Sonne, which is, the reducing the opulent to imbrace and rejoyce in indigence, in order to an attendance upon the neceſſitous condition of *Chriſt*.

Therefore you may wel accept with alacrity this order of God, and conclude, that if you are conſcient to your ſelves of Chriſtian largeneſſe of heart, in the abundance of your fortune, that God

God out of mercy hath with his owne hand given you theſe laſt touches of the image of his Son, that you might have both theſe reſemblances of him, the having been poore as well as bountifull. In the firſt of which features, you know God is ſo much delighted, as he hath ſo diſpoſed the world, that it affordeth him much more of that object, then of the other; for there is far more poverty upon the earth then charity. And it is ſo ordered, as together with the act of *charity*, there is alwayes extant the object of neceſſity, and this latter is often exiſtent ſingle without the other, ſo as you may account this ſtate of poverty and paſſiveneſſe you are now in, no leſſe acceptable to God then that of abundance and diſpenſation to others, from whence you are tranſlated.

And ſurely you may conclude this your preſent eſtate of ſufferance and purgation, to be fitly miniſtred for the cure of ſome infirmity, wherewith your ſelves were unacquainted. For we have all ſinnes, which are ſecrets

even

even to our owne ſincereſt inquiſition. We know *David* after his confeſſion, *Pſal.*18. 23. deſired to be informed of God of his omiſſions, and to be cleanſed of his *ſecret ſinnes*; and Saint *Auguſtine* praiſeth Gods mercy, for the ſins he had not committed, by the grace of Gods prevention. You may well then impute this change of your eſtate, either to a merciſull purpoſe of God, to draw out ſome worme, growing imperceptibly in the full bodie of your temporall commodities, or to keep out ſome ſnake, which God foreſaw would have inſinuated it ſelfe into thoſe covers of plenty and abundance were ſtanding in your former conditions. So as in either of theſe caſes, you may reſolve this change to be a mercy, veiled under this myſterie of your affliction.

Whereupon I may fitly preſent you *Eſay* 54.8 with this comfort of the *Evangelicall Prophet*, *I hid my face from thee for a moment, but with everlaſting kindneſſe I will have mercy on thee, ſaith the Lord, thy redeemer.* And if you may well take it for a favourable *Compoſition*, the being

being taxed at ſome few dayes revenew in this life, for a diſcharge of the leaſt *delinquency* againſt your *Creator and Redeemer*, how juſtly then ought you to rejoyce at this bargaine, wherein there wanteth but your ſetting your heart to it, to make it a valid conveyance of all your eſtates over to the land of the living, and ſo to convert your momentany privations, into an improvement of your eternall poſſeſſions? when you may make this bleſſed clayme of the *Pſalmiſt*, *Now what is my expectation? is it not our Lord? and my ſuſtance is with thee.* Theſe conſiderations I am certain, may juſtifie my giving you joy of your preſent conditions, and if you take it, you will need ſolicite no other reparatory, for if the poverty of *Chriſt* doth thus enrich you, O! what may you hope for, in the plenitude of his treaſure from ſuch a maſter, as is able to furniſh joy to the followers of him in his ſorrow? what may be expected at the entring into that maſters joy? *Pſal.* 38. 8.

Thus I have viſited the principall ſtations

ſtations of our *Croſſe-bearers*, and according to my beſt capacity, I have offered the hungry meat, the ſtrangers hoſpitality, the priſoners ſociety: I have ſerved every one faithfully with their ſeverall portions of conſolation, which the great maſter of the family diſtributeth to them, through my hands; therefore I ſhall now exhibit unto them all collectively this *Pharmacum Catholicum*, this *Canonike*, or *univerſall receipt* of Saint *Paul*, applyable to all conditions, *In nothing be terrified of the adverſaries, which to them is cauſe of perdition, but to you of ſalvation, and that of God; for to you it is given, for CHRIST, not only that you beleeve in him, but alſo that you ſuffer for him.*

Phil. 1. 28.

CHAP.

Chap. XIII.

A Summary of the precedent Treatiſe.

When I view theſe ſheets, mee thinks they call to my minde the Booke ſent to the *Prophet Ezekiel*, written full with theſe three Contents, *Lamentations*, *A Song*, and *Woe*, whereunto the three *Covenants* of *Sufferance*, (the ſubject of my lines) may be not improperly accommodated. For the firſt of them as *Men*, anſwereth well to the *Lamentations* of the *Prophet*, as conſiſting altogether of ſorrow and labour. And the ſecond as *Chriſtians*, reporteth to the *Song*, which ſignifieth praiſing and gladneſſe, for under the notion of *Chriſtians*, we may fitly ſing and rejoyce in our obligation to ſuffer. And the laſt as *Catholikes*, relateth not unfitly to the third of *Woe*. For as Perſecution and the *Croſſe* was the Mother, ſo affliction hath alwayes

best been one of the nurſes of *Catholike Religion*: And the ſtate of *Chriſtians*, ſtanding in the middle, doth like the Sun in the Skie, inlighten the orbes above and below it; for this condition of ſuffering as members of *Chriſt*, diſaſperates the thorns left in the ſides of the ſonnes of *Adam*, and ſweetens that *Cuppe* mingled with *Myrrhe*, which we take from the hand of our mother the *Catholike Church*, who gathereth *Myrrhe* with all her *Aromaticall ſpices*.

And I would to God there were but as much ſimilitude between the perſons, as between the *Commiſſions* of the *Prophet* and mine, for he was ſent to treat of theſe ſubjects, with people in your condition, the *Church of God* in perſecution and captivity, to enjoyn them *Lamentation* for their *ſinnes*, to promiſe them *joy* to their *obedience*, and to denounce *Woe* againſt their *inconformity*. Which offices I have diſcharged to the beſt of my capacity; and I may owne the charge from God, in that order, wherein all good gifts come
Jam.1.17 from above, from the *Father of lights*;
and

and more preciſely by Saint *Pauls* direction, of *Communicating to the neceſſities of the Saints*, without arrogating any thing, towards the leaſt glimpſe of pretending an extraordinary warrant. The *Apoſtle* inveſteth us with this honour of being Gods coadjutors. Wherefore the meaneſt of that function may avouch his *Spirit* for the author of what tendeth to the communicating of his good impulſes to the refection and ſolace of his deſolated brothers; So that whatſoever in theſe lines, ſhall bring any drop of conſolation, paſſeth my pen, but as through a pipe, which giveth conveyance only, no virtue, to what is transfuſed. And I deſire there may be no more aſcribed to my inke, then ought to be to the durt, or the water of *Siloe*, which were uſed in the blinde mans cure; for it may be truly anſwered to all ſuch as ſhall receive any benefit by my pen, *Give glory unto God, for we know this man is a ſinner.*

2 Cor. 3. 9
Rom. 12. 13
John 9. 24

They who will benefit by theſe my preſcriptions, muſt be deſired to enter

into a ſerious conſideration, of theſe three points, which doe naturally iſſue from the heads of our *triple covenant*. The firſt is, the miſery of our eſtate as ſonnes of *Adam*; The ſecond is, the dignified condition of the members of *Chriſt*; The third is, ſecurity of being ſuch by our incorporation into the *Catholike Church*, the which only is his body, and his *ſpouſe*. The firſt may be miniſtred againſt all refractory humour, that exaſperateth our grievances, the which we may ſweeten by this reflection, that *We are born to ſorrow*
Job 5. 7. *as birds to fly*. This may well aſſwage our diſtempers, to conſider ſufferance not as an eſtate of compulſion, but of conſonancy to our condemned nature. The ſecond, may preſent to us our ſentence of ſorrow, converted into a gratification, by proving the means of our connexion to ſuch an head, who by putting the griefs, and dolours of our nature into his boſome, hath taken out the ſting, and hath taught us to kill

kill their venome by imbracing them; And the third aſcertaineth us, to be within that circle, wherein the eternall benefit of all the ſorrows of the head or members are limited, and determined. This triangle of meditation, is well proportioned to all your ſuffering hearts, in which forme I have drawn this preſent of my heart unto you, and having borrowed of Saint *Paul* the moſt of what I have preſented to you, to make up the want of weight in what is of mine owne ſtock, I will borrow this alſo from him, *This little labour I moſt gladly beſtow, and will my ſelfe moreover be beſtowed for your ſoules.* 2 Cor. 12. 15

If I may make a requeſt to you upon this preſent, it ſhall be, to retain chiefly the ſecond of theſe three points I have treated; which are, your obligation to ſuffer, your manner of bearing the *Croſſe*, and your merit in the faithfull carriage thereof. There is little danger of your forgetting the firſt, in theſe times, nor any feare of Gods forgetting of the laſt, both in this time, and in eternity. *God is not unjuſt that he* Heb. 6. 10.

ſhould forget your work and love, which you have ſhewed in his name. So as all the difficulty reſts in your cõplying faithfully with the *Evangelicall* manner of ſuffering exhibited ſo fairely to you in the practiſe and precepts of our Saviour *Chriſt Jeſus*, who as Saint *Peter* urgeth
1*Pet.*2.21 it to us, *ſuffered for us, leaving us an example, that you may follow his ſteps*; which I have ſet out before you, as fairly, figured and impreſſed upon theſe papers, as my skill can afford their edition. I have ſhewed you their *Marches*, towards friends, and their *Poſtures* to enemies, in the exerciſes of all ſorts of charities, active and paſſive; I have expoſed unto you the *Apoſtles* and the *Martyrs* following of *Chriſt* in the ſame track, all making one proceſſion of the *Croſſe*; I have removed all thoſe ſtumbling blocks and ſtones of ſcandall I could find in your way, that might endanger you in your following and carrying your Croſſes ſafely and graciouſly in this traine; I have cleered all thoſe ſcruples, and diſſipated thoſe temptations, I conceived

ceived the moſt obnoxious; and the moſt ſubtile the enemy could object to amuſe you, or excite, to ſeduce you. Againſt both which impediments in the way of the *Croſſe*, (to wit, of doubts which might keep you unreſolved, and of offers that might divert you) I have given their precautions, and defences reſpectively to the natures of the dangers.

Having thus furniſhed you, the *armes* of righteouſneſſe on the right hand, and the left, with all ſincerity, and as much ability as God hath pleaſed to impart unto me, I may uſe the termes of the beloved *Apoſtle* upon the ſame occaſion, *Theſe things we write to you that you may rejoyce, and your joy may be full.* For ſurely if out of theſe principles of *Catholike Religion*, you doe but extract ſome drops of joy, now while you are drinking of the torrent in the way with him of whom the *Pſalmiſt* ſaith, *De torrente in viâ bibet, propterea exaltabit caput*; with what a torrent of joy ſhall you be refreſhed when you come to be united to that exalted head, and drink

1 John. 1.

Pſa. 109.7 Of the torrent in the way ſhall he drink, therefore ſhall he exalt his head.

as it were with his mouth, taſting the ſame volupty which he feedeth, and liveth upon? In this contemplation, me thinks it ſhould be no harder a matter for you to be pleaſed now in your preſſures, and vexations, then it is for a *Generall* to rejoyce, while his wounds are dreſſing, though with much ſenſible paine, which are the memorials of a glorious victory. All the paines and aſperities of temporall affliction, unto a heart faſtned to the *Croſſe* of *Chriſt*, (in which poſture there is an actuall triumph) are but ſuch ſmarts, and pungencies, as the body of a *Conqueror* may feele in his hurts, while his minde is elevated with a ſuperiour Joy and Delectation.

Act. 5. 41.

There may be ſuch a preſent dolorouſneſſe in the ſenſes of thoſe victorious ſufferers, while their ſpirits are going rejoycing with the *Apoſtles*, in theſe ſtripes, which their perſons reſent; for Saint *Paul* the great *Doctor* in conſorting this ſuavity and aſperity, telleth us, *All diſcipline for the preſent truly ſeemeth not to be of joy but ſorrow, but afterward*

Heb. 12. 11.

afterward it will render to them who are exercised by it, most peaceable fruit of justice. Therefore a *Christian* who liveth by faith more nobly then by sense, rests not upon what he feeleth, but passeth on to what he beleeveth and hopeth, considering that *Temporalia sunt quæ videntur, quæ autem non videntur æterna.* Me thinks *Job* upon his triumphall arch raised upon the consumption and ashes of all his temporalities, prefigureth to us the estate, and directeth the course of a *Christian*, *He hath set me as it were a proverb for the common people, and the just shall hold his way, and with clean hands shall adde strength.*

2 Cor. 4. 18 The things that are seen are temporall, but these that are not seen are eternall.

These contrarietyes must be expected, yet this rectitude in the way, and this proficiency in the advance, must be endeavoured, and by those, gaining upon our selves, we attain to that joy which our *Saviour* hath promised, none shal take from us, for our *King* hath associated two things, more incōpatible in the state of our nature, then the Emp. *Merva* was so much celebrated for, in the state of civill regiment,

which

which was, that he had conjoyned two things before his time insociable, *Empire* and *Liberty*; But our *Prince* of peace, hath consociated even the sword and peace, for he professeth he came to separate the neereſt alliances of nature, and yet to confederate joy and sorrow in these separations. And this capacity imparted to our nature of rejoycing and suffering all together, seemeth a resemblance in us, of the ineffable union in him of his *Divine* and *Human* natures. For these two operations *Angelicall* and *Humane*, seeme now conjoyned in the faculties of man, when he rejoyceth as if he were an *Angel*, while he suffereth as a *Man*.

This concordancy hath *Christ* made between these two antipathies of joy and sorrow, by that power which joyned himselfe to us, in such a sort, as no mortal shal ever conceive the manner of it. And the same power, giveth us this capacity, of issuing as it were out of our selves, in such a kind, as we cannot comprehend that virtue, by which

which we are thus enabled to joy, and ſorrow in the ſame conjuncture. But though we doe not conceive fully the virtue by which we act, we are cleerly informed of what we are to endeavour, in all diſtreſſes never ſo averſe to our nature; for where he, whom we beleeve equall to God, returned him thanks, and prayſes for all his croſſes and paſſions, we who are but wormes and duſt, cannot doubt how we are to comport our ſelves in our chaſtiſements and corrections, under the hand of our *Creator*.

The *Apoſtle* in theſe inſtructions given to the *Roman Catholikes* for their behaviour in perſecution, compriſeth and ſummeth up in a few words, all my ratiocinations, *Be fervent in ſpirit, rejoycing in hope, patience in tribulation, inſtant in prayer*. Theſe are the *Wedges*, out of which I have by way of expanſion drawn all the *leaf-gold*, which I have laid upon theſe ſheets, out of which every one of you may take ſtuffe enough to gild over his *Croſſe*; and now I preſent you with the *barres* them- Rom. 12.

themſelves out of which each of you may draw that *fire-tryed gold*, which the *Angel* counſelleth them to buy, that would be made rich. For as the prince of the *Apoſtles* ſaith of theſe ſame diſpoſitions, and in little differing terms, *If theſe things be preſent with you, and abound, they ſhall make you not vacant, not without fruit in the knowledge of our Lord JESUS CHRIST.*

2 Pet. 1. 8.

And you will pleaſe to remember, that I have marked you out the way of having this preſence and abundance of theſe graces and endowments by fervent and indeficient prayer, which openeth the eares of even the unjuſt judge, and much more his, who hath given us this expedient for all our reeſts, *Oportet ſemper orare, & non deficere*, ſo that this precept of our righteous judge, and mercifull maſter, cannot be too much iterated, and urged upon you in this time of your tentation. And certainly Saint *Pauls Rejoyce alwayes*, and his *Pray alwayes*, are fitly ſet together, for they are *Correlatives*, prayer being the father, and joy the ſonne.

Luk 18. 1. It behoveth alwayes to pray and not to be weary.

1 *Theſ.* 5. 16.

ſonne. In this life our neceſſities require continuall ſupplies, and in the other lifewhere we ſhal knowno want, theſe two ſhall change their relations, joy ſhall be the parent and prayer the iſſue; for there the fulneſſe of joy ſhall beget perpetuall prayer, whereas here the abundance of prayer, is it, that produceth a continuation of joy.

It is prayer then that is the anchor of our joy in this world, which may be faſtned to the inner part of the vayle, where *Jeſus* the precurſor is entred; he hath left us this anchor to caſt upwards, to ſtay our peace in all afflictions, and ſtorms of this ſea we ſail up and down in for a while, and if in any calm of ſpirit we leſſen our prayer, we doe but as if in faire weather, a Ship ſhould cut off her anchors, confiding in the continuance of this ſerenity, and conſequently it can be no leſſe then deſperateneſſe, not to be very inſtant, and intentive in prayer in the foule weather of perſecution. This preſcription then of the *Apoſtle*, is the moſt ſoveraign that can be miniſtred *Heb.6.19.*

to

2 Tim. 8. 2. I wil therfore that men pray in every place, lifting up pure hands without anger or altercation

to your exigencies, *Volo ergo viros orare in omni loco, levantes puras manus sine irâ, & disceptatione.* When your hands are thus lifted up to Heaven, the *Amalekites* are eaſilyer defeated, then while they are retorting back their own darts of malices, and animoſities.

Whereupon *David* in his *Canticle* of reſurrection, wherein he acknowledgeth his marvailous reſtaurations, aſſigneth all to the vertue of Prayer, ſaying, *Therefore hath God heard, and attended to the voice of my Petition. Bleſſed be God, who hath not removed my Prayer, and his mercy from me.* Upon which words Saint *Auguſtine* gives us this rule, That as long as we find not our Prayer removed from us, we may be ſure Gods mercy is not far from us; for God doth often miſericordiouſly deny our prayers, that are in order to temporall reliefe, as the *Phyſitian* knoweth better then the *Patient*, what may be conveniently granted him; but while he giveth us this perſeverance, he beſtoweth his will upon us, which muſt needs be better then our owne;

Pſal 65. 19. 20.

it

it may be we beg a ſerpent, and he giveth us bread infallibly, when he inſpireth this indeficiency in Prayer.

Wherefore in reſemblance of Saint *Auguſtines* excellent ejaculation of *Lord give what you command, and command what you pleaſe*, I will propoſe to you this adjunction, in the unſucceſſefulneſſe of all your petitions, *Lord be pleaſed not to deny us the perſiſtence in Prayer, and deny us what you pleaſe of our prayers.* This is then the univerſall remedy I humbly offer to all your wounds or diſtempers exteriour or intrinſike, the conſtant application of Prayer, which is as the Spirit to the body of Religion, whereof no violence can interrupt the exerciſe, which I ſhall leave recommended to you with this teſtimony of the *holy Spirit*, very applyable to the prerogatives of Prayer, *Multæ filiæ congregaverunt divitias, tu ſupergreſſa es univerſas.* Prov. 31. 29. Many daughters have gathered together riches, thou haſt paſſed them all.

Upon the premiſſion of all theſe principles of *Chriſtianity*, I may juſtly charge you with this injunction of Saint *Paul* to his brethren upon the ſame occaſion,

Heb. 12. 12 cation, *For the which cause ſtretch up the ſlacked hands, and the looſe knees, and make ſtraight ſteps to your feet, that no man halting, erre, but rather be healed.* Caſt off then all faintneſſe, and puſillanimity, let not your hearts hang down as oppreſſed with that weight, which groweth the lighter, the more your hands are elevated and lifted to heaven. And nothing is more oppoſed to the cure of your hurts, then this halting the *Apoſtle* diſſwadeth, to wit, the favouring of your nature in that part it is offended by the world, ſtill leaning and ſwaying your thoughts towards the deſires of temporall reſtitutions, towards animoſities to enemies, and limping a little between repining and reſignation. Theſe are the haltings, in which our nature ſeemeth to eaſe her ſelfe; but in effect, this is but to favour a ſore part, by which tenderneſſe we may ſuffer the nerves to contract, and the members may be by degrees rendred uſeleſſe, by this error of indulgence.

For this cauſe we are adviſed to make our ſteps ſtraight, to tread confidently

dently in the veſtiges and footſteps of our *Saviour*, who, *joy being propoſed to him, ſuſtained the Croſſe*, and the power of walking upon the ſame waters, is denyed to none, who have faith enough to tread confidently upon them, when they are called to come to him, in thoſe his paths of many waters. He who hath bid us all *take up our Croſſe and follow him*, cannot be anſwered, *Lord we know not whither thou goeſt, and how can we know the way?* For we know he hath entred into his glory this way, and hath ſet our glory at the end of the ſame paſſage, wherein not onely his precedencie guideth us, but the concomitancy of his grace and vertue ſupporteth and carryeth us, and that the eaſilyer, the more we leane upon them.

Heb. 12. 2.

John 14. 5

Therefore turne not your heads awry out of this narrow way, to looke upon the broad flowrie paſſages of ſinners, but making ſtraight ſteps in your owne track, follow your glorious *Croſſe-bearer*, crying to him with the *Pſalmiſt, Bleſſed is the man whom thou ſhalt inſtruct, O Lord, and ſhalt teach out of thy*

Pſal. 93. 12, 13.

Law, that thou mayſt give him quietneſſe from the evill dayes, till a pit be digged for the ſinner. There is a *Mine* digging under all the roſie banks of full blowne proſperity, and it is not our parts to know the times, or moments of Gods *ſpringing* this *mine*. Let it be then your application, to draw as many as you can by your prayers from under this hollow ground they are walking, and building on, and not your ſtudy to calculate, or prognoſtike the day of their deſtruction. This you may be aſſured of from the mouth of the *Prophet*, and compaſſionate their ſentence, in compariſon of your preſent ſufferings, *Upon the ground of my people ſhall thorns and bryars come up, how much more upon all the houſes of the City rejoycing?* You may therefore rejoyce, that you are but ſcratched a little by thoſe thorns and bryars, while others are in danger to have their roſes and flowers turned into the fuell of eternall flames.

Eſay 32. 13.

O then, how much more are you to be accounted bleſſed, upon whom is entayled that inheritance incorruptible,

tible, and incontaminate, conſerved in the heavens, *Wherein you ſhall rejoyce, a little now if you muſt be made heavy in divers tentations; that the probation of your faith, much more precious then gold (which is proved by the fire) may be found unto praiſe and glory, and honour in the revelation of* JESUS CHRIST. Therefore in all the provocations of theſe times, either by our perſonall diſtreſſes, or by the contumelies, and exprobrations of your religion, let your ſpirits anſwer the reluctant impulſes of your ſenſitive nature, with this reply of the *Apoſtle*, and *Maſter* of the *Gentiles*, *Hæc patior ſed non confundor, ſcio enim cui credidi, & certus ſum quia potens eſt ſervare depoſitum meum in illum diem*; remembring alwayes, that there is no promiſe but upon fidelity even unto death. Here is, as Saint *John* ſaith, *The patience, and the faith of Saints, which expecteth Gods time for all mutations*, and untill that fulneſſe of time be come, we muſt acquieſce to what the *Angel* ſignified to Saint *John*, and you may take it for an inſtruction appoſite to theſe

1 Pet. 1. 6, 7.

2 Tim. 1. 12 I ſuffer theſe things, but I am not confounded, for I know whom I have beleeved, & I am ſure that he is able to keepe my depoſite unto that day.

Apoc. 13. 10
Apo. 22. 11

times, *He that hurteth let him hurt yet, and he that is in filth let him be filthy yet, and he that is juſt, let him be juſtified yet; and let the holy be ſanctified yet.* And theſe two effects, are conſequents of one another, for the impiety of the unrighteous, is raiſed by their exerciſing and perfecting pious patients whoſe ſanctity is refined by the others inquination.

Gods wiſdome maketh uſe of all evills, which he permitteth but to extract goods, and ſo alloweth all viciſſitudes their times, untill he *Who is the firſt, and the laſt*, cometh to render to every man according to his works. Wherefore doing good let us not faile, for in due time we ſhall reape, not failing: Let this be then your conſolation in all that diſpleaſeth you, that it proceedeth from his order, who can be pleaſed with nothing, but what is juſt. Having thus ſummed up all the parcells, and fractions of theſe lines; I ſhall ſeale the totall with this ſignet of our *Apoſtle*, and *Doctor* of all ſufferers, glorious Saint *Paul, Thanks be to God, who hath given us the victory by our Lord*

Gal. 6. 9.

Lord JESUS CHRIST. *Therefore my beloved brethren, be ſtable, and unmoveable, abounding in the work of our Lord alwayes, knowing that your labour is not in vain in our Lord.* 1 Cor. 15. 57. 58.

Now me thinks, upon my delivery of this maſculine iſſue of *Catholike Religion*, the throes of my labour may be eaſily forgot; but there is a harder worke belonging to this birth, which is to Chriſten it with ſincere humility, the *Sacrament*, as I may call it, that entreth all theſe ſorts of children into that *Covenant*, whereby they become acceptable to God, as being marked with the *Character* of *Chriſts* ſpirit and diſpoſition, who ſought not his own glory in any of his works, and hath left this rule, *He that ſeeketh the glory of him that ſent him, he is true, and injuſtice in him there is not.* John. 7. 18 Wherefore in all humbleneſſe raiſing my heart, and bending my knees to the originall *Crucifix*, upon whoſe image I now fix mine eyes, I lay myſelfe, and this iſſue of my ſpirit at his feet, unfainedly acknowledging the firſt motion of this deſigne, to have

iſſued from his holy ſuggeſtion to me, a particular zeale for the procuring you ſome comfort in theſe times of your deſtitutions of all ordinary ſuccours, and the abundance of extraordinary tentations.

I humbly therefore praiſe his goodneſſe, in this choice of me the youngeſt of his houſe, to blow theſe ſparkles of conſolation among you, riſeing from that coale, wherewith he hath been pleaſed to touch my lips: and in a true ſenſe of his mercy, and my own meanneſſe, I ought not to beleeve any thing I have written in this work, ſo worthy the offering up to God, as what I have not writ in it, which is my name. This manner of conſumption, and annihilation of ſelf-regard, may breath out ſome odour of humility, which is like to be of better ſavour then any other quality of the *oblation*.

If now then I moſt humbly offer up to the honour of his *holy Spirit* all my propriety in this labour, that the work thus conſecrated may have this property of an *holocauſt*, the having no longer any

any owner but Gods name, and that by this means, there may be no thoughts ſhed upon the author, by the way, but the whole praiſe and glory may paſſe up directly and intirely to the *holy Spirit*, the *Father* of lights, from whom all good gifts deſcend, this is the greateſt contribution I can bring, towards the obtaining a bleſſing upon this worke; that by the immediate and ſingle glory which you render to God, in acknowledging to him this ſolicitude for your neceſſities, he may be moved to give the greater efficacy to theſe adminiſtrations of comfort. Caſt then I beſeech you, your thoughts, at leaſt upon ſuch an object as my eyes are now fixed upon, and looking on the *Author of faith*, and the conſummator *Chriſt Jeſus*, who, *joy being propoſed to him, ſuſtained the Croſſe, contemning confuſion.* Heb. 12. 1
Let me beſeech you to joyne with me in this Petition to him, for a bleſſing upon my labours, and his promiſed beatitude upon your ſufferances.

A Prayer to CHRIST, represented by a Crucifix.

GRacious Lord Jesus, *casting our eyes and thoughts upon your* Crosse, *and considering how by your owne disfiguring, you have repaired in us the image we had defaced, of our creation, we may joyfully accept this image of our Redemption, stamped upon us by our present Crosses, whereby we are conformed to you* crucified, *and so intitled to that similitude we may expect, by but looking upon you glorified. O! let this present object, have in some degree such an operation, and make us like you upon the* Crosse, *by looking on you in that distressed exposure, that we may derive now from that sight, these virtues of* Patience, Humility, *and* Charity *somewhat perfected, as we shall then partake* Joy, Glory *and* Love, *consummated by that other vision of you. Glorious* Lord Jesus, *who are now risen from this throne of your humility, to that of your* Majesty, *give us leave to challenge*

lenge this your promiſe, of drawing all things after you, when you were thus exalted; be pleaſed then to draw our humility and fidelity after yours, that they may extend even unto death; that when we finde any naturall reluctancy againſt our croſſes and humiliations, we may feele a more powerfull attraction of our conformity after your precedency. O! we have no excuſe left, when we looke upon your hands, ſtretched out upon the Croſſe *in an equall expanſion on both ſides, to active, and paſsive* Charity; *the one extended to the reliefe of the neceſsities of others, the other reached forth to the toleration of all their injuryes, whom you were relieving, encompaſsing thus the whole globe of* Charity. *Be pleaſed* O Lord *to faſten us in this manner unto the* Croſſe *with you, that being perfect* Crucifixes *in our diſpoſitions, as well as in our disfigurements by the World, we may have the neerer configuration to your image; when we ſhall no longer neede to labour a likeneſſe to you, but the very ſeeing you, ſhall transforme us into the ſame ſimilitude. Grant then* O Lord *while we are in this laborious reſemblance of you, that the character of* your patience

may

may be as visible upon us, as that of your *passion, and that our enemies by the virtue of our wants, may be releeved in their own necessities; while our prayers growing the richer by our patience, we may the better purchase their remissions. This effect was a grace pertaining to* your Crosse, *which we humbly beg, may in some measure be conferd on ours; that upon this ladder we may scale heaven our selves, and open the gates to our enemies. These were the consequences of* your Crosse, *and we may (become one* Spirit *with you by our adherence to you) submissively plead, for some such resultancies from our sufferings, that being enabled by* your grace, *to say with you, that we have glorified God upon earth, and consummated the work that was apointed us, we may expect our presentation from you unto the* glorious Trinity, *in the list of those that are come out of great tribulation, and having abundance of teares in our eyes to wipe off, when we come to be led by the* Lambe, *to the fountaines of the* Water of life, *the plenty of these waters have stood here in our eyes, may fill our vessels the fuller of those celestiall springs. Be pleased then* O Lambe of God!

God! *that we may follow you now ſo faithfully, through the ſtreets of earthly* Jeruſalem, *without clamour, or contention, as we may be qualified for our following you whereſoever you goe, in that heavenly city, where our duty, and our delight will be inceſſant acclamations of* your glory, *which ſhall be anſwerd by a continuall replication of our own* Beatitude. *In the mean time, grant that the* meekneſſe *and* humility *of our* ſpirits, *under our* croſſes, *may extoll the virtue of* your croſſe, *and the praiſes of* your Catholike Church, *over which the gates of* hell *ſhall never prevaile, and the which only ſhall prevaile, upon the gates of* Heaven.

Hæc eſt victoria quæ vincit mundum, fides noſtra. 1 Joh. 5.4

Quia propter te mortificamur totâ die, æſtimati ſumus ſicut oves occiſionis, ſed in his omnibus ſuperamus propter eum qui dilexit nos. Rom. 8.36.

F I N I S,

Faults escaped, correct thus.

Page 4. line 2. read *matris eorum.* & l. 4. r. *adinventio.* p. 7. l. 8. r. *clog.* p. 8. l. ult. r. *centre, the.* p. 10. l. 21. read *good of mans life* p. 31. l. 22. r. *rapiunt.* p. 32. l. 1. r. *line.* p. 33. l. 26. r. *as another bow.* p. 36. l. 7. r. *no imitation.* p. 37. l. 7. r. *goods,* and l. 9. r. *matter.* p. 44. l. 13. r. *furor.* p. 48. l. 10. r. *bead.* p. 83. l. 4. r. *that.* p. 123. l. 20. r. *affected with.* p. 144. l. 13. r. *rectify.* p. 151. l. 17. r. *renitencie.* p. 155. l. 23. r. *consolamini.* p. 162. l. 11. r. *fleeting.* p. 169. l. 25. r. *probation.* p. 171. l. 23. r. *proved.* p. 194. l. 3. r. *cogitationes.* p. 202. l. 1. r. *with.* p. 204. l. 11. r. *hand.* p. 214. l. 11. r. *as bringing.* p. 254. l. 2. r. *fanerator.* p. 264. l. 2. r. *inferd.* p. 266. l. 8. r. *as thus.* p. 287. l. 25. r. *lesse then their.* p. 295. l. 5. r. *Father,* and in the marg. r. *Mat.* 5. 44. p. 300. l. 10. r. *given.* p. 319. l. 18. del. *they.* p. 337. l. 7. r. *it; For* p. 347. l. 19. r. *retain, you having.* p. 354. l. 1. r. *the best.* p. 356. l. 15. r. *assuage.* p. 378. l. 11. r. *becomming.*

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